THE UNITARIAN REGISTER

NOVEMBER 1958 30 CENTS

J. EDGAR HOOVER AND GOD • BY BERKELEY B. BLAKE

A New American Unitarian Association President Is Greeted at Inaugural Dinner

Commitment and Christianity • By Karl W. Deutsch

sumptions in Liberal Religious Education • By Robert L'H. Miller

Little Rock: Plight of a Fellowship • By Ben H. Bagdikian

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for the Ministry
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OPEN FORUM

'Resolution of Clarification' strikes Universalist as 'a tossed griddle cake' which 'misses the pan'

To the Register:

The Rev. Donald Harrington in his editorial, "A Platform for Unity," (Mid-Summer) has reminded us of one thing vital to the life of liberalism and thereby is owed a profound debt of thanks for this signal service. He has both illustrated and developed *ad absurdum* the art of shadow boxing which has tended to place my new-found denomination, at least, in a deteriorated condition of pompous ossification.

It is unlikely that Mr. Harrington will consider this as any more than it is: a left-handed bit of criticism. We surely need to see how wishy-washy, how vacuous, how pathetic this so-called "Resolution of Clarification" appears, to this reader at any rate. Thus I repeat that in his ringing prose, Mr. Harrington has, to borrow a phrase from the Rev. Richard Bryant of the Congregational-Christian group, "crocheted a doily." Let this be a very bleak example, hanging like a strangled crow in the garden, before us who wish to develop and be part of a dynamic movement.

I, who consider myself an agnostic theist, read this statement with my breath held, because after the build-up Mr. Harrington gave it, I expected something surely as explosive and controversial as the Roman Catholic pronouncement of the Assumption of Mary. As "whereas" piled upon "whereas," I grew almost purple with suspense — and then the "therefore" let out the air, not in an explosion — no, I couldn't get mad or bitter or euphoric or delirious. I just lost the pressure like a slow leak.

So I phoned Kenneth Lake, a brilliant man, professor of mathematics at Bradley University, an artist in the use of the "principle of parsimony." He, who is an avowed, thoroughgoing atheistic humanist, listened as I read this article, without comment. When I finished Mr. Lake gave a short laugh and commented, "So what?" He and I feel that the Unitarians, whom we of the Universalist church (some of us) think of as being the "great minds," the elite, as it were, of liberalism, have sold not only themselves but all liberalism exceedingly short and ridiculously with such a prodigious amount of empty "gumming."

WATCH THAT WORDAGE

The Unitarian Register regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

We do not require you or ourselves to agree on a creed for liberals. In fact, if we have something that is dynamic, obviously it is in growth and flux, and we, being likewise as well as imperfect, can not define what we are doing or where we are going. It seems to us that this need for a statement of belief is evidence of the insecurity we know exists, but are trying to circumvent by daring to embark on the uncharted journey of intellectual and spiritual quest and hope.

Since we know we can not know, why must we over again try to define what we don't know in specific terms? And when, as with this unfortunate "Resolution of Clarification," we weaken and yield to the lesser urge to build walls and draw boundaries, and in so doing we are bedeviled by the knowledge that we can not say anything really definitive, we are bound to go to the other extreme and say nothing with the same effect as a tossed griddle cake, missing the pan and landing on the floor! — REV. JOHN A. HAWKINS, *Peoria, Ill.*

To the Register:

In the Mid-Summer issue, reader J. Garland Pass advocates that Unitarians drop the "term *God,*" and abandon the idea of prayer to a deity. This is not the first letter advocating the same general idea.

At times I've been amazed at the number of Unitarians who in conversation and in discussion groups voice similar thoughts. I am reminded that Unitarians once had what you may now laughingly refer to as an old trusty motto known as, "Unity in diversity."

Those were the golden days when prospects for a liberal and tolerant religion seemed good indeed; this was when I became a Unitarian. Then reason was regarded as a useful tool in religion, not the god that many seem to have enshrined in their bosoms today, to take the place of the former God. Now it is not uncommon to hear some self-appointed intellectual crow about reason and proof in religion, when he himself can not "prove" that he can reason. One such individual, in a fellowship discussion, argued that you "cannot prove that there is any such thing as *love.*"

The resolution passed in the last annual meeting in attempt to bridge the schism between the divergent groups in Unitarianism will be of little value, so long as one group tries to tell all others that they must give up this and that. Shades of a universal religion! There has come to be real trouble in the Unitarian camp, and its religion is not destined to be a universal religion. — MARCUS ANDERSON, *Wichita Falls, Texas*

Washington, D.C., view of Unitarianism explained

To the Register:

We respect Mr. Alexander's right to stand up and be counted [Mid-Summer *Register*] for "God and Christ," but we do venture to question his assumption that it was faith in "His Son, Jesus Christ" (in the sense in which he seems to use those words) which was responsible for large Easter attendance at the church where Mr. [Ralph] Stutzman has been acting minister since the death of Dr. A. Powell Davies.

Formerly on the staff of that church (All Souls Church, Washington, D.C.), it was my privilege to attend numerous "new members' meetings" over which Dr. Davies presided. It was his custom to go around the group of thirty or more and ask each person to state his former religious affiliation. I remember with fascination the range of these backgrounds — Eastern Orthodox and Roman Catholic, Jewish, Oriental, and most of the orthodox Christian sects.

Equally fascinating was the feeling of excitement among these people over their discovery that here they *shared* something in which they had thought themselves alone. All were attempting to escape from the label of some traditional religious expression which had come to have connotations which they could not accept — whether Christian, Jew, or Hindu. Over and over again I heard Dr. Davies assure this group that Unitarianism represented no particular theological belief — or the lack of one. To many of these people a label of "liberal Christianity" would have been alien.

What was it, then, that we all shared in our enthusiasm — besides the satisfaction of emancipation from old mental and emotional bonds? What was it that Dr. Davies so communicated to the Washington area that the development of Unitarianism here has been truly phenomenal? The common element, it seems to me, was the need in each of us to try for understanding of the significance and meaning in life, in love, in growth, and in our place in the infinities. The need and the desire to use our individual and mingled capacities in this searching. It was not the expectation that here was an institution that could affix a Q.E.D. to the problem.

Is it not fair to say that though the Zen

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Buddhists find some meanings and some answers, Unitarianism is not that? Though the reverent agnostics and humanists find some meanings and answers, Unitarianism is not that. Though the Christians, liberal or orthodox, find some meanings and answers, Unitarianism is not that. Though the naturalists, with minds quivering at the spoors laid on the trail by thinkers like Edmund Sinnott, Harlow Shapley, and others, find some meanings and some answers, Unitarianism is not that. Neither is Unitarianism a syncretism of all these things!

What then?

Is Unitarianism not, rather, the institutionalized fellowship of uninhibited minds and hearts engaged in the search for meaning in the Universe and united in the human effort to make life in this corner of it meaningful and good?

And if this be so, should we not as a church aim primarily to provide a place where the individuals in our community can find the stimulation to move beyond where they now are — at whatever way-station that may be? Is not this where we can count — and ought to be counted? — MRS. W. STEWART LESTER, JR., *Bethesda, Md.*

Review brings defense of Bertocci position

To the Register:

Although Professor Peter Bertocci of Boston University needs no one to translate his ideas, since he himself eloquently communicates and defends his own thought, nevertheless, I feel it is necessary to challenge the review of his book, *Religion as Creative Insecurity,* which was presented by Carlyle H. Meacham in the Mid-Summer edition of the *Register.*

Fundamentally, aside from my conviction that Mr. Meacham distorts and misrepresents the intellectual content of the text, I deeply resent his sophomoric psychologizing of Professor Bertocci's maturity. It will suffice for me to state explicitly, for the record, that one will have to search far for a man as wise and mature as Dr. Peter Bertocci.

As for Mr. Meacham's representation of the intellectual content of the book, he does an injustice to the position of Professor Bertocci on two basic points.

Firstly, as to the charges of Bertocci's "limiting his scope to Christianity" and of "complicating it with theistic personalism," I suggest that it is Mr. Meacham's obligation to illustrate why these points, in themselves, are weaknesses. Since it is obvious that Mr. Meacham did not trouble himself to think through the complications of Dr. Bertocci's thought, he is open to the charge of derisively labeling an opposing view as "Christian" without taking into consideration the opponent's own understanding of Christianity. Furthermore, may I inquire as to when it has become fashionable for a Unitarian to make a blanket condemnation of a position on the basis of its intellectual complication?

And in respect to Mr. Meacham's accusation that Professor Bertocci's discussion and approach to his subject are "dank," "sentimental," "immature," "sickishly emotional," and "childish," it is my judgment that Mr. Meacham confuses and misunderstands Bertocci's empirical approach to religion. It is of genuine amazement to me that Mr. Meacham sees no connection between Professor Bertocci's methodology and the underlying philosophy of liberal education in general, and the Beacon curriculum in particular.

In closing, may I hopefully say that I trust Mr. Meacham's techniques of criticism are unworthy of him.

I, personally, recommend Dr. Bertocci's book to any person seriously seeking a positive, meaningful orientation toward life, whether or not that person chooses to identify himself as a Christian.

In the bond of Unitarianism, I am, yours respectfully — RONALD M. MAZUR, *South Boston, Mass.*

Beacon Press is commended for pushing Hibbert Journal

To the Register:

The Beacon Press and you are to be warmly commended upon bringing *The Hibbert Journal* so emphatically to the notice of your readers in Mid-Summer. It is fervently to be hoped that the *Journal* will be read, marked, learned, and inwardly digested by the wider American reading public — and especially by contributors to your columns who, in the interests of what they call "Unitarianism," have often in the *Register* of late subjected us to a display of zeal that is not according to knowledge, and of a rather surprising theological illiteracy.

The *Hibbert* since 1902 has displayed a catholic spirit and broad outlook which seem to be sadly lacking in the more vocal element of those emotional people who have to make all Christianity ancient and monolithic, all Unitarianism modern and monolithic, and even humanism monolithic. Such fantastic efforts proclaim neither a scientific outlook nor profundity; they proclaim, rather, educational deficiency, and worse, perhaps, a shallowness and intolerance repugnant to the Unitarianism that gives us the *Hibbert,* and our noblest and most lasting achievements in Europe and America. — DR. G. K. BROWN, *Winnipeg, Man., Canada.*

Frank Crane definition solves reader's enigma

To the Register:

The item, in the June *Register* under the caption "Unitarians should be able to agree that God is," signed by George M. Montrose, had been an enigma for me, for many years, but after reading Dr. Frank Crane's essay, "The Will of Nature," I found solace in his definition of God: "God is Simply a Religious Expression for Nature." . . . — LLEWELLYN JAMES, *Morristown, N. J.*

Bagdikian article proves eye-opener

To the Register:

Ben Bagdikian's article on "Shrines" in April *Unitarian Register* is an eye-opener. Let's have more articles along similar lines. — MRS. S. FIRST, *Cleveland, Ohio.*

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COVER: Representatives of other religious denominations congratulate Dr. Dana McLean Greeley on his inauguration as president of the American Unitarian Association. Left to right: Swami Akhilananda, Vedanta Center; Dr. Greeley; the Very Rev. Msgr. Francis J. Lally; Methodist Bishop John Wesley Lord; and Rabbi Beryl D. Cohon. All are of Boston.

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EDITORIALS

Editorials express the opinions of the individual members of the Editorial Board

FEDERAL WORLD GOVERNMENT

One of the major evils of life is war. The chief trouble with it is that so many people are killed or injured and so much property is destroyed. Another mark in its disfavor is that much of it lowers the level of culture in a society. Life is coarsened, brutalized, and impoverished.

As long as there are nations with separate sovereignties, war will occur periodically. Governments clash continually, and wars are the more acute phases of their conflicts. The cure is a federal world government with a monopoly of all the armed forces and atomic weapons, except internal police. This means strengthening the United Nations and transferring to it a measure of sovereignty, as the thirteen colonies transferred a portion of their sovereignties to the United States. The UN then could collect taxes and use the money for armaments to protect groups (states and provinces) from attack by other groups.

The prime function of any government is to collect protection money (tribute, taxes) and to afford protection. It protects the producers from other racketeers who try to muscle in. Government is a legitimate racket so far as it ministers to human welfare; and usually, in part, it does. People need its protection from foreign enemies and from domestic felons.

But government always does some evil. It requires sacrifices on the part of all individuals. It takes a percentage of their money, and at times it requires them to give up their lives in its defense. It forbids them by law to do many things which they wish to do. Usually it involves a considerable amount of graft and injustice.

Government is a necessary evil as long as men are more enlightened than savages and less virtuous than angels. We have to pay somebody for our protection in a society of so-called human beings where for everyone who wants to produce something, there are about five others who are eager to fight with each other for the privilege of stealing it from him. There are plenty of racketeers who are more rapacious than the constitutional governments in the West which we support. So we had better pay them what, by the vote of our representatives, they demand.

It would be better, however, if we could arrange to pay a world state which would really protect us from war.

Such a state is *necessary* in order to pre- of states usually occur in the disorganization vent World War III. Yet it seems *impossible* because of the lack of unified world opinion.

We should realize that not much of Western civilization is likely to survive a third world war; or at least not a fourth or a fifth. Perhaps after the third, if anything is left, we can make the UN sovereign. Unions of states usually occur in the disorganization after a war. England was unified after the Wars of the Roses, the United States after the Revolution, and the League of Nations and the United Nations after world wars.

I am much less firmly convinced of the possibility of a federal world government than I am of its desirability. One argument for forgetting about the whole business is to maintain that no such state can be made to operate. Perhaps human nature is such that most people would not support it. But perhaps most people *would*, if it were once set up and if its claims were presented to them in the right way. At least it is worth a try.

It may be several centuries off, but it will be approached, if at all, by a gradual education of public opinion paralleled with a gradual institutional reform in the matter of strengthening the UN police force; also by economic advance and improved education in the backward areas of the world. Every step in this direction is progress.

Moreover, if the world state is set up, and if it follows the historical pattern, it is likely to have a civil war. Every great nation today has had one, and exists now only because the forces making for union have won. A lot of people are going to get killed in battles and in bombings in the coming centuries; but mankind has a chance to establish, eventually, a stable world peace in which creative effort can be directed primarily toward economic productivity, justice, enlightenment, and the enrichment of human life.

GARDNER WILLIAMS

DIVALI CELEBRATION: Children of the Community Church of New York, holding Divali lights, participate in a Divali celebration at the church. Candles flank an edition of the Bhagavad Gita *beneath a bust of Mohandas Gandhi. In pulpit is the Rev. Donald Harrington, minister of the church.*

INTERFAITH CELEBRATIONS

More and more of our liberal churches are becoming interfaith in their constituency and character. There are few which do not have Jewish families among them. Many, in addition, have Moslems, Buddhists, Hindus, Confucianists.

Almost all have become havens for those who have fallen in love and married across the faith barriers, and for their children. As our world becomes progressively smaller, and the world's people more and more mobile, we must look forward to more of this.

The Unitarian movement, despite its historic Christian origins, is able to meet the needs of liberals of all faiths because its foundation is the search for truth. In this search it would explore every resource, no matter what its background of faith.

It surveys the faiths of the ancients and the hypotheses of the moderns with both a critical and appreciative eye, looking for every fragment of insight into truth, quick to reject that which seems false, weak, or steeped in superstition. It does not place any faith above another, or exempt any from historical criticism and scientific analysis. It thus establishes a common spiritual ground upon which people of many differing backgrounds of faith can meet and stand with dignity and self-respect.

It is sometimes said that one cannot be truly inter-faith, that each is bound to reflect the faith of his own upbringing. If we try to reflect the truths of all faiths, we shall end up with none at all.

But, for liberals, it does not work out this way. We approach all faiths, including Christianity, in the same way. Our basic mystique is not in identifying ourselves with a single company of faith, but with the company of truth seekers of all faiths.

But what of our celebrations, our religious festivals?

They can celebrate the festivals of several faiths, transforming them to place the emphasis upon the universal truths they teach.

Why not begin the Fall season by celebrating with our Jewish brethren Rosh Hashanah and Yom Kippur? Every man needs the deep soul-searching, the confession of guilt, the deep repentance, rigorous atonement, and blessed forgiveness which every Jew experiences in these High Holy Days.

Then, in the second week of November, comes the Hindu Divali, the Fall Festival of Lights, with its fresh insight into the nature of the struggle of good with evil in our hearts and throughout the universe. The Christian Thanksgiving comes at the end of November, followed two weeks later by the Jewish Channukah, with its emphasis upon religious liberty and human rights.

Then comes Christmas, and we tell, sing and dramatize its glorious poetry, not because it is all literally true, but because it tells us deeper things about Jesus.

In every case, we may use the mythology which exists, understanding it for what it is, not literal but symbolic truth. We may sing the songs, play the games, decorate our churches, and while tasting its truth, also feel ourselves a part of the great company of other worshipers who follow each particular way. May we not thereby feel ourselves deeply and fully at one with all our aspiring fellow men?

DONALD HARRINGTON

FRANKLY SPEAKING

Often in the past I have said that as a parish minister, I divided my time into four approximately equal parts: preaching and public worship, and the preparation for the same; parish calling or visitation and counseling; administration; and denominational and community service. Some ministers are certainly adapted to some of these functions better than to others. "There are diversities of gifts," and there will always be scholars on the one hand and reformers on the other, and both priests and good Samaritans among us. But the well-rounded minister, and he who serves a church that is conscious of the totality of its mission, must reckon with all of these obligations.

Channing and Phillips Brooks, as well as Bacon and Milton, knew that "to bring truth to men and men to truth" is as high a privilege as any available to men, and it is the privilege that is granted by a free pulpit. Yet young ministers today who are receiving clinical training in counseling also become almost ecstatic over the opportunities that are theirs to understand their fellow men and themselves more profoundly, and to give spiritual help to those in need. And we are all in need.

No man in the ministry, however small or large his church, can escape the duties of administration, which mean working with his people and with committees to effect the purposes to which they are dedicated, and even to strengthen the means, from more aesthetic worship to more efficient fund-raising, by which those purposes are achieved.

Lastly, every minister must be more than the minister of his own parish. He may not have studied in Rome, and he may not take orders from a bishop, but he is a minister because he has a universal concern that burns within his breast, and that relates him to his fellow ministers, and his denomination, and the universal church, and the timeless dream of a better world among the children of men. I have known well for twenty years a church that has a full-time minister on its staff for nothing but community service. Most of us have to render denominational and community service together as a small part of our daily ministry.

Frankly speaking, I am not sure how my time is going to be divided as president of the American Unitarian Association, but I earnestly hope that it will not be very different from the twenty-five years of my ministry up to this point, for like others I have enjoyed every phase of the work. I am eager for advice.

As I analyze it, I shall still be preaching and speaking, at least as extensively as before. My calling and counseling in the usual senses must be curtailed, but not by any means abandoned. My administrative duties will be considerably increased. I hope that my chances for interdenominational and interfaith service, as well as community service with the broadest connotation, even though altered will not be diminished.

My new role of preaching and much of my counseling in the future will be combined, as I travel among the churches where the people are. I want to pioneer and co-ordinate at Unitarian headquarters as much as possible. There are many things that we have to do as a great body of churches and fellowships that we cannot do as well separately, and 25 Beacon Street is designed to help us in this corporate and representative capacity. It is our chief vehicle for our common endeavors. But I repeat, I shall visit every city and town that I can away from headquarters, to share the inspiration of our vocation, and to get acquainted with the will and the needs of our movement. In October, I scheduled visits to twenty of our churches on the East Coast, in the Middle West, and on the Pacific Coast.

Whenever it is my privilege to occupy a pulpit, I hope that I may also be granted the honor of sitting by the fireside, or around the table, with other Unitarians who have the same concerns that I have, for although I might preach to one hundred or one thousand, I would learn more, and we all might gain more, if a few of us compared notes candidly, and ignited the fires of faith and freedom and friendship among us.

Whether we are ministers or laymen, and whether we occupy a single pulpit or pew or many, and whether we preach more, or call more, or chair the meetings of the parish committee, or the every member canvass, our time is invested in gilt-edged bonds, for we are buying the kingdom of God on earth, which is like treasure hidden in a field, if we are serving the cause of liberal religion. There is no greater cause. It needs commensurate devotion. May we all help, according to our gifts.

DANA MC LEAN GREELEY

LITTLE ROCK: THE PLIGHT OF A FELLOWSHIP

Standing against the tide as individuals could sweep them away, leave no footprints

By BEN H. BAGDIKIAN

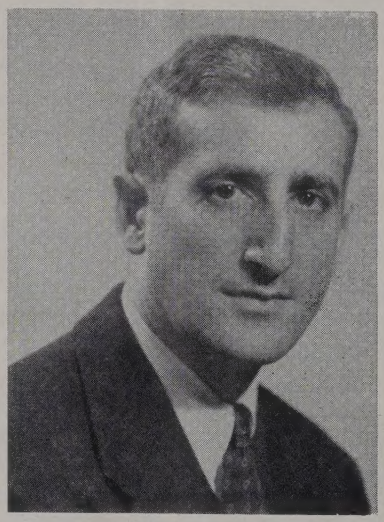
LITTLE ROCK, ARKANSAS — Where are the Unitarians in the fight for decent race relations in the South?

This is a difficult question to answer since Unitarians are formidably and happily individualistic and one must condition what is said by adding that Unitarians differ on their approach to school integration as they do in other matters.

On the whole, however, Unitarians support a set of ethical standards that are opposed to racial discrimination and unfair social practices. That would bring them in conflict with prevailing practices in the South to a degree that many Northern Unitarians misunderstand.

In the case of Little Rock, for example, there are Unitarians at work. They are, overwhelmingly, in favor of compliance with the Supreme Court order, in support of the public school system, and opposed to violation of civil rights of Negroes.

But it is significant that in Little Rock the Unitarians have a Fellowship, not a church. The Fellowship is substantial and growing, 48 families at this writing, and on the verge of achieving church status. They are presently looking for a minister. This search has meaning for their ability to influence local affairs.



Ben H. Bagdikian, award-winning special writer for the Providence *(R. I.)* Journal-Bulletin, *is a member of the* Unitarian Register *advisory committee and a frequent contributor to the* Register. *Mr. Bagdikian visited Little Rock in September to report the school integration crisis there.*

South's institutions have a flaw

One of the failures in the present tragedy in the South is the failure of institutions. More accurately, it is the exposure of the fatal flaw in many of the South's institutions.

Anyone who knows the South knows that it is a highly churched area. The local church is a far more pervasive institution than in the North. Most churches in Little Rock have services on Sunday morning, Sunday night, and Wednesday night. Local papers run regular church columns.

In the high schools — including Little Rock's Central High School — signs along the corridor encourage children to devote their lives to "teaching or religion." The largest portrait hanging on the walls of the Horace Mann High School in Little Rock — the segregated school for Negroes — is a five-foot-high pictorialization of Jesus.

Yet, most of the churches in the South, in terms of numbers of individual institutions and in total membership, are segregationist. They have not yet resolved the conflict between the principles of universal love and brotherhood which they ostensibly espouse as a part of the Christian ethic, and the rejection of the Negro as an equal.

It is quite often a local (Southern Convention) Baptist church, as in the case of the Broadmoor Baptist Church in Little Rock, that supplies the leadership, through its minister and chief members, of the White Citizens Council, the fanatical segregationist movement devoted to "save the Caucasian race from mongrelization." (When this reporter asked the Rev. Wesley Pruden, pastor of Broadmoor and president of the Capitol Citizens Council, how he reconciled his rejection of non-Caucasians with his spiritual saint, non-Caucasian Jesus, he said only that Jesus was "a Hebrew, not an Asian.")

The important point is that the prevailing social ethic is one profoundly stained with racism. It is not always fanatical; in fact, usually it is not. But it is endemic. Beneath the surface of the formal words and programs of the major institutions of the South — the evangelistic churches, the Rotary Clubs, the PTAs, the standard community groups — there is a regional ethic of racial tension.

That tension has two major effects that individual Unitarians feel in Little Rock when they confront their responsibilities in that unhappy city.

First, it means that the constellation of institutions that serve to express the public will in any community are without strength or even effect in combating racial prejudice. No ordinary community organization can act as a group in a positive and clear manner without creating drastic conflicts within its own membership. What is much more likely is that the institution or organization retires from the field or else actively supports segregation.

Second, this endemic racism creates a social context in which the non-conformist stands almost powerless and alone. It is necessary to understand that for the majority of Southern citizens, the idea of white superiority, or at least racial segregation, is held with religious fervor. Psychologically its expression is mystical and irrational.

Racism has status of religion

This is not to say that there are not Southerners earnestly working for Negro rights. But on the whole, the region suffers from under-education, under-exposure to intercultural experience, and all the isolating effects of having been for 150 years out of the mainstream of American political and social development. Thus, among people with little experience with the outside world and its values, the Southern racist mystique has the status of a religion. It is usual for segregationists to call their stand "God's law" and really believe it.

The result is that almost no institution — except the United States Supreme Court — speaks clearly and unequivocally to the people of the South and says that their attitude toward their fellow human beings is wrong. What the Southerners hear is the closer voice of their school boards telling them integration is not good but it is compulsory, or of their churches saying either that integration is bad or, if a more cosmopolitan church, that one must always remember Christian principles of love and patience. Their political leaders tell them almost unanimously to fight integration to the death.

Even so unified and authoritarian a religious organization as the Roman Catholic church has been defied in this matter. Archbishop Rummell, of New Orleans, called segregation morally wrong and opened his churches to Negroes. When a Negro prayed at the altar of a previously all-white church, a prominent segregationist physically dragged the Negro from the altar and threw him into the street. The segregationist was

not excommunicated — although the archbishop did excommunicate some others who defied his orders. An appeal was sent to the Vatican to countermand the archbishop's declaration on segregation, and in the absence of a reply, the archbishop has been silent on segregation.

There are brighter spots

Having said this, it is necessary to point to the brighter spots: the South is slowly creeping into the 20th century. Its racism tends to follow age levels. The older the citizen, the more racist; the younger, the less racist. Southerners in World War II saw other parts of the country and the world, began to have a sense of the existence of other standards.

The American ethic of equality and fairness has been at the base of public education and it is now clear that the majority of school students of the affected schools in the South want to comply with the Supreme Court's integration orders. There are some older citizens of the South, sensitive, intelligent, and knowledgeable, who, while nostalgic for the ante-bellum way of life, recognize intellectually that it must end. And the area has immigrants from the East and West who bring another element into communities.

Thus, the younger citizens and the intelligentsia tend to be integrationist or, as they are more apt to put it, "in favor of law and order."

The gospel according to Faubus

The problem today arises from the fact that in the South there seems to be a deeper divorcement between the ethical leaders and the masses of the citizenry than in any other part of the country.

In Little Rock, for example, one hears on the streets, in the hotel lobbies, in the stores, at the ball games, in garages, an unrelieved gospel according to Orval Faubus and a bitter determination to suppress Negroes, or worse. Yet in the upper-class Little Rock Club or in the fashionable suburbs, one hears — if he has the confidence of the speaker — a cursing of Governor Faubus and espousal of compliance with the Supreme Court.

This hesitancy to speak out against segregation comes from the realization that it is against the overwhelming, if distorted, emotions of the citizenry. It also comes from public penalties against those who have contradicted the popular emotion. The *Arkansas Gazette* in Little Rock, which never actively campaigned for integration but did urge compliance with the law, lost 10 per cent of its circulation, which its segregationist rival picked up. The weekly edited by the husband of the local leader of the National Association for the Advancement of Colored People lost 95 per cent of its advertising and 66 per cent of its circulation.

Products have been boycotted, friendships ended, and marriages seriously strained by this explosive issue.

Issue is a problem for fellowship

It is in this context that a Unitarian fellowship finds itself. The fellowship in Little Rock has a major problem in facing the integration troubles:

How to speak without destroying the livelihood or even the safety of its individual members?

The fellowship feels that a minister could speak for the group. His income would not be jeopardized since he would have the economic support of his members. He would speak institutionally, from an impersonal platform. So simple a matter of a meeting place would provide a solution to some of the fellowship problems.

The fellowship rents an American Legion post hall for its meetings. It wanted to declare its services open to all, without regard to color. But the fellowship's landlord said that would not be permitted. The group is fortunate in being so large that it no longer can meet in private homes. But it has the difficulty of finding no adequate public hall where interracial services can be held regularly.

The fellowship has the composition that tends to be typical: a large proportion of professional, academic, and business executives. Its president, Dr. J. S. Fields, is a clinical psychologist at the graduate medical center of the state university, a position representative of the educational and occupational characteristics of the members. The members have a relatively high level of education, social awareness, and political sophistication. But they also are peculiarly vulnerable to economic, political, and social coercion.

At the very least, they are automatically outside the avenues of popular expression and influence. The popular heroes of the South today are not clinical psychologists, city planners, or research scientists. They are political leaders crying defiance and preaching martyrology.

The fellowship in Little Rock took part in the religious exercise suggested last year by President Eisenhower to reconcile the conflicts in the community. Its members have attempted to make themselves available to provide a meeting place for those looking for constructive action. Recently, for example, while the public high schools were closed, they acted, by request, as a clearing house for some students who wanted to meet and discuss how to get their schools opened.

Must speak as individuals

Although the Unitarians have done that and have been mentioned in the newspaper as seeking a peaceful way to integration — with all the consequences such recognition gets in an inflamed city — they have had to speak as individuals and as laymen. Aside from the fear of reprisal, they fear total ineffectiveness.

To such Unitarians, there appears to be a high value in organization and institutionalization. This is not to evade personal responsibility but to create a voice which, in the special context of the South, speaks with some authority. While there is some fear of serious personal loss, this becomes more of a deterrent because it appears to be a loss that would disappear without a trace.

The church is an institution the South understands. It is no accident that conciliation efforts most often are mentioned in terms of churches, ministers, and prominent religious laymen. Neither is it an accident that Governor Faubus on occasion says "some churchmen" have been "brainwashed" by "Communists and left-wingers." That is strong medicine, but apparently the governor considered it necessary to counteract the socially acceptable voice with which some ministers spoke against his program.

The church also is one of the few ethical and social action institutions tolerated in a region where social relations are petrified by ancient taboos.

It is one of the characteristics of a severely prejudiced individual that he needs domination over a weaker figure but tends to accept domination by a stronger one. The tradition for damaging or neutralizing individuals who run against the old taboos is strong in the South. Institutions require more sophistication and to that degree are less vulnerable.

South is desperate for leadership

The enlightened inhabitants of the South seemed to this observer desperate for leadership and some machinery for expression. When the Little Rock Unitarian Fellowship printed newspaper advertisements offering information on Unitarianism — with no reference to the race problem — the response was heavy, with resulting new memberships. The fellowship is one of the organisms by which decent ethical standards for the South can be expressed.

Yet when its members speak as individuals, they stand against what appears to be a tide. Those who are willing to stand against it have little assurance that even their footprints will be noticed after their position has been swept away.

This is the pressure behind new growth and the achievement of church status. A New South is what all its enlightened citizens dream of, and in such a new society the unequivocal ethics of that institution, the Unitarian church, could play the same catalytic role that it has in other developing regions.

IDEA POOL

"The essence of snobbery is to assess value according to a wrong type of scale; the snob is always trying to measure beauty with a thermometer or weight with a clock." — Arthur Koestler, "An Essay on Snobbery," Encounter, *September, 1955. Page 33.*

CHURCH URGES INTEGRATION

During the Virginia school crisis in September, the congregation of the Norfolk church called upon state officials "to put an end now to their practice of enforced segregation and to permit localities to maintain free public schools in accordance with the ruling of the Supreme Court."

The resolution, passed unanimously, was the first by any Norfolk church opposing efforts to sidestep integration.

The Rev. James C. Brewer, minister of the church, was appointed chairman of a city-wide committee to maintain public schools. The committee promised "to give public support to every effort to keep all public schools open by every legal and honorable means."

DR. GREELEY IS INSTALLED

Dr. Dana McLean Greeley was installed president of the American Unitarian Association at services the night of October 7 in Arlington Street Church, Boston, of which he formerly was minister.

The act of installation was performed by Judge Lawrence G. Brooks, chairman of the AUA board of directors, and the prayer of installation was offered by Dr. Joseph Barth, minister of King's Chapel, Boston. The Rev. Harry B. Scholefield, San Francisco, California, delivered the charge to the president and Emily Taft Douglas, AUA moderator, the charge to the denomination.

Dr. Wallace W. Robbins, Worcester, Massachusetts, presented a foreword to the ceremony. Greetings from the Unitarian Ministers Association were presented by Dr. Peter H. Samsom, president. Greetings also were presented by representatives of the Universalist Church of America and of other denominations. The Rev. Arthur H. Tripp, Belmont, Massachusetts, opened the service.

A hymn written especially for the occasion by Dr. John Haynes Holmes was sung by the congregation.

The installation service was timed to take place during the October meeting of the AUA board so that its members might attend. Board members, participants in the service, representatives of other denominations, and distinguished guests were served dinner at the Hotel Statler prior to the service. The Rev. Walter Donald Kring, AUA secretary, presided over a brief program of after-dinner speeches.

An informal reception honoring Dr. Greeley was held after the service in the parish hall of the church.

Dr. Greeley was elected last May to complete the unexpired three years of the term of the late Dr. Frederick May Eliot. He resigned the ministry of the Arlington Street Church to begin full-time service as AUA president July 1.

LOW FINANCE

Members of the Boston underworld invaded Unitarian headquarters at 25 Beacon Street, Boston, one night in August to make off with Unitarianism's hard-earned petty cash. They knocked the handles off all the safes, then fled, dropping the only money found: some General Alliance coffee break funds.

GATHER AT POCONO PINES

The seventh biennial convention of the Middle Atlantic States Region was scheduled October 10-12 at Pocono Pines, Pennsylvania. Theme of the conference was "Is Unitarian Democracy Real?"

Participants in the conference planned to study means of making Unitarianism a more democratic institution, how Unitarianism can meet its financial needs, and the proposed merger with the Universalist Church of America.

DECLARATION OF HUMAN RIGHTS: WHAT HAS IT MEANT IN TEN YEARS?

During December — specifically December 10 — celebrations around the world will mark the tenth anniversary of the signing of the officially-titled "Universal Declaration of Human Rights."

Why is the tenth anniversary so important? It marks a milestone in the evolution of man, his rights and dignity, as the tenth anniversary in 1955 of the ratification of the Charter of the United Nations in San Francisco marked the growth of international organization for the preservation of peace. Both milestones are to be cherished, as indicators of progress.

In the case of the Universal Declaration of Human Rights, great progress has been made in the ten-year period. Because of the terrible examples of Nazi, Communist, and Fascist disrespect for human rights, it was determined at the time of the writing of the Charter of the United Nations in 1945 to include specific demands. Article 55 of the charter contains Sub-Paragraph c which calls for "universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion."

How to implement this important paragraph became — and remains — a challenge to the United Nations. A Commission on Human Rights was established in February, 1947, and under the chairmanship of Mrs. Eleanor Roosevelt promptly went to work on a general — or, as it was later called, a "Universal" — Declaration on Human Rights. Two years and ten months of incessant meetings brought order out of the chaos of ideas which everyone concerned — and who was not? — presented.

The declaration has two distinctive aspects which differentiate it clearly from our American Bill of Rights. It is a synthesis of the varying philosophies, religions, customs, languages, and law systems of more than fifty nations. It has no legally binding provision — it is a declaration only, a standard held up to the world to repair to and to refer to when in trouble.

The declaration words its purpose: "a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping the Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance."

How far has the effect of the declaration been felt?

First of all, it has been translated into 72 languages and dialects.

Secondly, it has been incorporated, in whole or in part, in the constitutions of Costa Rica, El Salvador, India, Cambodia, Eritrea, Haiti, Indonesia, Libya, Syria, Jordan, and Tunisia. Such a widening influence can be understood when it is realized that the laws of those nations have to be adjusted to the principles of the declaration.

Thirdly, the peoples themselves feel the impact and slowly learn to demand and respect the new ways of thinking. New dignity especially is felt and seen in those areas which are non-self-governing.

Finally, through the manifold aspects of the work of the United Nations in the field, a new appreciation of widening horizons comes with the new approach.

For example, major emphasis throughout work undertaken by the United Nations is helping peoples to help themselves. The theory must be backed by continual practice to be valuable. But to found new nations like Ghana or Libya requires not only a new constitution, but also trained men and women to take over the reins of government at home and in the field. There is where time, patience, and education play important roles. There, too, the Declaration of Human Rights plays an important role in safeguarding the new ways.

Of the thirty articles in the declaration, only five start with a word other than the constantly used "everyone." Article 3, for example, states, "Everyone has the right to life, liberty, and the security of person."

What a revolutionary doctrine that represents! Do you see what is going on in Algeria in the light of this doctrine? Or why, within five years at the most, more than a hundred million people will be freed in Africa alone through the due processes of the UN trusteeship system and the Universal Declaration of Human Rights?

These are tremendous times and the challenge must be squarely met. "Everyone has the right to a nationality." "Everyone has the right to rest and leisure." "Everyone has the right to education." "Everyone has the right to freedom of peaceful assembly and association."

Granted that the declaration has no legal force, the Commission on Human Rights petitioned the Economic and Social Council and, through council approval, the appeal went to the General Assembly to work on legal conventions. Such conventions solidify in legal form some of the mighty ideals framed as rights in the declaration. Two separate conventions are being hammered out slowly in the UN Sub-Commtitee on Human Rights: one for economic and social rights, and the other for political rights.

That work, a step on the long road toward the equality of man, is beset with great difficulties. What would be acceptable as a legal right in one country may be regarded as impossible in another. The requisite ratification by the member parliaments of eighty-one nations seems far away, indeed.

But to those persons working for universal respect for human rights, the realization that any success makes war that much more impossible seems encouragement enough. The final right of self-determination of all peoples at all places and all times is working as a yeast for independence, for freedom, and for peace.

The United States has shown the way to the goal. Shall we not celebrate with others around the world, on the tenth anniversary of the signing and passage of the Declaration of Human Rights, to encourage further progress? It is our hope for the future.

ELVIRA K. FRADKIN
United Nations Representative
Council of Liberal Churches

A UNITARIAN ABROAD

One of the great dramas of world history threatens pattern of culture in Austrian village

By PETER B. PUTNAM

I am writing from the tiny Austrian village of St. Gilgen, twenty miles east of Salzburg. All morning I have been sitting here, trying to think of some way to convey a hint of its natural beauty, but the task is hopeless.

To attempt to describe this lake and these mountains is inevitably to fall into the hackneyed jargon of the travel folders. Tranquillity settles on the soul like a poem by Goethe or a string quartet of Mozart, whose mother, incidentally, was born in the village. Yet here, in this mountain lake paradise, is being enacted one of the great dramas of world history.

Do I overstate my case? Perhaps, but in the long perspective of centuries, I imagine that I see here the stresses and strains of an economic groundswell that began to rock Europe a thousand years ago and that has culminated in a series of tidal waves since that time.

One of them broke in Italy with the Renaissance, another in Germany with the Reformation, a third in the French Revolution, a fourth in the Industrial Revolution beginning in England. One of them flowed across the American continent in a stream of colonists, pioneers, and immigrants from Europe, while another swept away the Romanoff dynasty in Russia. Others are rising or breaking today in China, India, northern Africa, and the Near East.

Economic backwater for centuries

For centuries, St. Gilgen floated undisturbed on an economic backwater of this movement. Its calm was preserved by a combination of geological accident and fiscal policy.

St. Gilgen lies in Land Salzburg, a province long famed for its deposits of salt. In nearby Hallein is a famous mine first worked as early as 1,500 years before the Christian Era. The Romans were attracted to the region by the salt. It was a Roman encampment here that gave the lake its name, Abersee. Later, the salt of Land Salzburg became a valuable government monopoly, and medieval rulers arbitrarily closed its frontiers to prevent smuggling.

The frontiers were not reopened until the Emperor Franz Josef, who had discovered the hunting and fishing in the region, transferred the summer court of Vienna to Bad Ischl, a few miles beyond the opposite end of the lake. Franz Lehar had a villa there. Richard Wagner composed the score of *Tristan* while living on the neighboring Traunsee. Perhaps 300 yards from where I sit, Johannes Brahms played private recitals of new compositions as the guest of the great Viennese surgeon, Dr. Billroth.

Peter B. Putnam, widely known as a lecturer, writer, and student of Russia, may be best-known as author of Cast Off the Darkness. *He serves at times as a lecturer in Russian studies at Princeton University. A member and for three years president of the Unitarian Church of Princeton, N. J., he is president this year of the United Unitarian Appeal.*

But the visits of such notable personages scarcely disturbed the medieval slumber of St. Gilgen, and even when I was here as a child in the twenties and early thirties, life went on in pretty much the old way. The shoemaker and the blacksmith worked in their shops as before. The narrow-gauge railroad train, with its gaily painted wooden cars, wound its way through the valley like a toy model, and in the mountains, the sound of its shrill whistle, like the cry of a distant cuckoo, seemed as much a part of the forest murmurs as the occasional ring of a woodman's ax. On the blue green surface of the lake, standing oarsmen bent to paddles in the stern of their old-fashioned *traundls,* long flat-bottomed barges rather like square-cut gondolas, and teams of yoked oxen dragged great wooden carts along white sand roads.

A gasoline pump stood before the blacksmith's shop, but even in 1934, there were only three cars in the village, and when my brother and I got the measles, the nearest doctor came eight miles around the lake from Strobl on a motorcycle. There were several *gasthauses* and a somewhat newer hotel for summer visitors, but they were not tourists in the modern sense, and the old murals that adorned the façade of the Post and the colorful dirndls that adorned the peasant girls were just as they had been described by Henry Wadsworth Longfellow on a trip through the region more than a century ago.

Exciting event of the summer

The most exciting event of the summer was the *Kirtag*. I did not then know that this was an abbreviated form of *Kirchetag,* church day, or that it represented a survival of one of the oldest economic institutions of Europe, taken under the nominal protection of the church only after the Reformation. Actually, it was neither more nor less than a village fair, but it seemed like pure magic to my youth. On one Saturday afternoon, you saw the village as usual, half asleep in the August sunshine. The following Sunday morning, it was transformed.

Crowds of villagers and peasants, dressed in their holiday finest, thronged the Mozart Platz and the side streets. There was a shooting gallery. Sausages and beer were being served in outdoor restaurants, and the village band played intermittently, but the main business of the *Kirtag* was commercial. Peasants and their families had come down from the mountain *almen* and upland farms to buy goods that were not available to them in St. Gilgen's little stores during the rest of the year. The proprietors of the booths were like the traveling merchants of the old medieval caravans making the first inroads on an agrarian subsistence economy. Their booths displayed shining knives and scissors, gay bolts of cotton cloth, silver and horn buttons, wool, leather goods, buckles, broad belts worked with peacock feathers for the men, bright shawls for the women, pottery ware, beads, brooches, necklaces and bracelets made of silver coins, hats, lengths of manila rope and logging chains, axes, saws, butter churns, and farm implements. It was an enchanting sight.

Modern festival is different

Last week, I attended a modern *Kirtag*. The band still played, and there were peasants in the crowd, but they were nearly lost in the hordes of tourists who poured from huge excursion busses. So many cars choked the paved surface of the square that they almost hid the beautiful little statue of Mozart playing his violin to a group of bronze birds perched on the fountain. The booths ranged along a small side street displayed water pistols, cheap plastic toys, souvenir ash trays, factory made jewelry. There was nothing that could not be bought in St. Gilgen's stores the following day for lower prices.

For all practical purposes, the passing of the *Kirtag* of my youth was as complete as the obsolescence of the old general store in rural America, and for the same reasons.

There are other evidences of the change that has taken place in the past twenty years. My wife and I went to a cafe the other evening. On the inside, it might have been a roadhouse anywhere in the United States. The band played an unbroken series of American popular tunes, and there was a neon lighted jukebox in one corner. Many of the younger generation of St. Gilgen were there, but my wife was the only woman present wearing a dirndl. The old ways, the old songs, the old costumes have lost much of their appeal for the village youth.

As one who spent five childhood summers here, my first reaction is to resent the threat of modernity, yet it is clear that this is a superficial view. Diesel trucks with their noxious fumes are not as picturesque as yoked oxen, but they are infinitely more efficient, and the peasant way of life is inhuman in its hardships. I remember the shock of discovering that the toothless, wrinkled crone who used to do our laundry was two years younger than my mother. Before women are into their thirties, the strain of childbearing and physical toil has ravaged their youth. They desperately need the washing machines, refrigerators, central heating, and power machinery we take for granted in commercial America.

(Continued on page 27)

BRITON WILL HEAD IRF

Donald Dunkley of England was elected president of the International Religious Fellowship at its 1958 conference held in Madison, Wisconsin, in August. The IRF is a liberal religious young people's organization with member groups in Canada, England, Germany, The Netherlands, Switzerland, and the United States.

Seventy-six delegates from seven countries heard a series of three lectures on the theme, "Social Welfare — Who Cares?," given by the Rev. Donald Harrington, minister of the Community Church of New York City.

Other officers elected at the conference were Abraham Rutgers van der Loeff, The Netherlands, first vice-president; Mrs. Diether Gehrmann, Germany, second vice-president; Mieke Spelberg, The Netherlands, secretary; Bernhard Aerni, Switzerland, treasurer; and Roberta Martin, United States, editor of the IRF magazine, *Forward Together*.

Co-operating in the planning and execution of the conference were the Rev. Max D. Gaebler of the First Unitarian Society in Madison and members of his congregation.

Forty-seven delegates from the United States attended the conference. In addition, thirteen Swiss, six Dutch, four German, four British, one Canadian, and one Japanese attended. Liberal Religious Youth (Universalist-Unitarian) is the American member of the IRF.

England was chosen as the site of the 1959 conference, the theme of which is to concern the role of religion in the modern world.

Delegates gained practical information on social institutions in the Madison area through a series of tours arranged by Mr. Gaebler. After hearing a lecture by Wisconsin's welfare director, the young people toured a girls' reform school, a mental hospital, a psychiatric diagnostic center, and similar institutions. All parts of the conference were conducted in English and German, the two official languages of the IRF.

All of the Europeans were participants in a summer program as guests of LRY. Traveling in six carloads to various parts of the continent, the Europeans collectively saw more than 40,000 miles of North America and visited numerous Unitarian and Universalist churches and LRY groups.

IARF DELEGATES TOUR EAST

Forty-five delegates to the 16th Congress of the International Association for Liberal Christianity and Religious Freedom toured eastern United States following the recent congress in Chicago, Illinois.

The tour was planned by the hospitality committee for the IARF, with Talbot Pearson, executive director of the Unitarian Laymen's League, as chairman. The Rev. and Mrs. Christopher Raible, Jamestown, New York, accompanied the delegates as tour leaders.

Previous to the congress, the delegates were met in Montreal, Quebec, by the tour leaders and traveled to Chicago via Toronto, Ontario; Niagara Falls; and Detroit, Michigan. The group included delegates from England, Scotland, Wales, Northern Ireland, The Netherlands, Germany, Switzerland, France, Sweden, Belgium, Norway, and India.

On arrival in Chicago, one of the English women on the tour recorded in her diary: ". . . and my bags were carried into Ida Noyes Hall by none other than the president of the American Unitarian Association!"

After the Congress, the group traveled to Boston via Pittsburgh, Pennsylvania, and Washington, D.C. In Washington, tour members were given passes to the galleries of the House of Representatives and the Senate.

One of the highlights of the tourists' visit to New England was a clambake in Plymouth, Massachusetts.

UNITARIANS OF VARYING ATTITUDES GAIN UNDERSTANDING IN NEW YORK'S INFORMAL DOWNTOWN, MIDTOWN GROUPS

The "downtown group" of New York City, an officially nameless gathering of lay leaders of fourteen New York area churches, has begun its third season. Most participants are Unitarians whose offices are within walking distance of the intersection of Wall Street and Broadway, and who meet for purposes of fellowship and the exchange of information and experiences.

The "downtown group" has no by-laws, no constitution, and no dues (luncheons are "dutch"). It also has no memberships, no fixed meeting dates or places, no obligation to attend, and, most important of all, "no consistent ulterior motive."

The group avoids the attributes of an action organization. It does not arrive at formal conclusions, pass resolutions, or make recommendations. It has become, nevertheless, an important, positive force in broadcasting a better understanding of regional and denominational problems. For example, the "downtowners" broke the ice which once covered the hitherto unmentionable subject of how the trustees of an endowed church might make loans safely to churches facing cash shortages.

The group's luncheons often are enlivened by out-of-town guests who discuss current topics of special interest. Last January, the Judge H. Clay Burkholder, then moderator of the American Unitarian Association and chairman of the development fund committee, reported on decisions reached at a meeting of his committee the previous day, and the downtowners had an opportunity to discuss the fund's future with him. After this year's May meetings, the group was visited by Dr. Ernest W. Kuebler, administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc. Dr. Kuebler augmented the reports on the May meetings and explained the plans of the Joint Merger Commission.

In order to sustain the downtowners' lay character, only one minister of a church ordinarily is invited to each luncheon. The Middle Atlantic States regional director, Dr. Dale DeWitt, has a standing invitation and attends frequently. Almost all the ministers of the New York area have been guests of the group. Except for this mild and flexible rationing of ministerial invitations, the meetings are "open" and every Unitarian is welcomed.

Each luncheon date is set at the previous meeting. The group has gathered in such private clubs of the financial district as the Lawyers' Club, where Raymond Fanning, former president of All Souls Church, plays host. Peter Fleck, a trustee of the Plainfield (New Jersey) Unitarian Church, occasionally has entertained the group at the Wall Street Club, and Alan Doran, a former president of the North Shore Church of Plandome, New York, at the Merchants Club. Sessions also have been held in downtown restaurants.

During their first season, the downtowners were visited by a number of Unitarians from midtown offices, a half-hour away by subway. This resulted in formation of a similar midtown group, led by Philip T. ("Pete") Dalsimer, chairman of the Middle Atlantic States Council, and Frederic Melcher, editor of *Publishers' Weekly* and revered layman in the Unity Church of Montclair, New Jersey. Since last winter, the midtowners have met at the Columbia University Club, where Mr. Dalsimer and B. J. Hanneken, president of the Central Unitarian Church of Paramus, New Jersey, are members. The midtowners are considering varying their meeting places.

The downtowners, who represent and express diverse opinions, have weathered some turbulent sessions in the past two years. But lack of restriction on free discussion is one of the group's greatest strengths. The group is fairly representative, but accidents of geography and interest give the "regulars" two characteristics in common. They seem to be successful business executives, and most of them have held positions of leadership in local churches. At the June meeting, during introductions, "members" were amused to discover that a majority of those present were presidents, past-presidents, or presidents-elect of their congregations. Many also have rendered important services to the denomination in regional and national posts.

What attracts these downtowners who come from such radically different backgrounds and churches, the conservative and the liberal, old and new, large and small, the struggling and the established? They hold in common an uncommon religion. They share the enjoyment of each other's company, a pleasure that does not always dissolve the differences they bring to the table.

Learning about each other's experiences has provided valuable help and guidance. Perhaps most important, the two luncheon groups give Unitarians of varying attitudes a chance to achieve new understandings. The intimate atmosphere of the gatherings encourages visiting regional and denominational leaders to speak their minds freely and deal with issues and misgivings which in a larger group might not be so effectively discussed.

The midtown group took a summer hiatus. The downtowners launched their third season on Bastille Day, July 14, at the Wall Street Club in a tower overlooking the financial district. Their out-of-town guest was Dr. Dana McLean Greeley, newly elected president of the American Unitarian Association.

MARTIN B. HIDEN, JR.

A UNITARIAN IN WASHINGTON

By MARY HILLYER BLANSHARD

WASHINGTON, D.C. — Columnists and news analysts in Washington agree with the results of the Maine election — they foresee a Democratic sweep — but none seems sure how much that means. Our two-party system is becoming almost meaningless in terms of clear-cut policy. Party lines in the last half of the 85th Congress were broken frequently on race issues, educational issues, and foreign policy.

Maine, in its final bow as the barometer of the national election scene, startled the nation. Democrats had hoped that popular Governor Muskie might defeat the Republican incumbent, Senator Payne, but no one had expected that Muskie could sweep along with him two new Democratic United States representatives and a governor. Now the Democrats are anticipating a landslide and even hope for 21 new seats in the House.

Although our country is committed to the two-party system, a growing number of voters cast their ballots for the man on his record and his promises regardless of party affiliation. Such independent voters will have an important effect on elections, and probably they should. The issues confronting the nation at home and internationally are so critical that one should know precisely where his representatives stand on them.

Integration — Uneasy Progress

If you think the Pentagon and the State Department are hornets' nests of activity these fall days, you should step into the Department of Justice building and go to the Civil Rights Department.

Integration of the nation's schools moves on at snail's pace, but with the Supreme Court standing firm on its ruling, the Department of Justice has stepped up enforcement procedures. Attorney General Rogers, realizing that the initiative has been taken away from the White House, moved into the toughest situations without evasion. At critical moments he was in direct communication with the city manager and the president of the school board of Little Rock, Arkansas. He offered assistance in planning strategy for complying with the Supreme Court's ruling. He stated categorically that the Department of Justice was and is ready to seek federal injunctions against anyone using illegal violence to prevent integration. His failures — if they are failures — are the results of outright Southern defiance.

One of the first church groups to speak out specifically and emphatically on action to be taken for integration was the three-million-member United Presbyterian Church. In a statement issued by Dr. Eugene Carson Blake and Dr. Theophilus M. Taylor it stated: "Events in the next few weeks in Southern schools will help set patterns and attitudes for which we must answer for years to come. . . . No measures can finally stop the American Negro from attaining his rightful place in our democracy. . . .

"Resistance can bring far more disastrous consequences for white people than the genuine difficulties they now face in the transition toward an integrated democratic society. . . . We believe that enforcing the law of the land as set forth in the Supreme Court desegregation decision, and enforcing it with troops and tanks if necessary, is a lesser evil."

Mary Hillyer Blanshard is Washington representative of the Unitarian Fellowship for Social Justice and the wife of Paul Blanshard, author of Beacon Press best-sellers. Information about the UFSJ is available from its headquarters at Sixteenth and Harvard Streets, N. W., Washington, D. C.

Quemoy, Matsu and Taiwan

Nearly everyone here is distressed about the administration's "brinkmanship" in bringing the country so near a world war. First it was Lebanon, and then Quemoy and Matsu. President Eisenhower has been blamed less than Dulles, although the President must assume ultimate responsibility.

On that September 11 broadcast, the voice was the voice of the President but the words were the sentiments of the Secretary of State. And many of the words were threatening as well as explicit.

There will be no "Munich" in the Far East. The United States may send its armed forces to defend two tiny Chinese islands within the 12-mile waters of the Chinese mainland. We may defend them with the lives of conscripted American men. To defend the honor of the United States? To back up a hastily-passed resolution of Congress? Yes, but also to protect and defend an ousted Chinese war lord who has been repudiated by his own people. It is Chiang Kai-shek who has chosen to label Quemoy and Matsu his outposts of defense.

Some geographical perspective is needed to assess our foreign policy in the Far Eastern crisis. The President's motives are noble, but one also should view the situation from the other side of the barricades.

Suppose that the fighting-mad segregationists in the South suddenly should be repudiated by the more tolerant element and flee for sanctuary to an island 124 miles off the North Carolina coast. As they leave their homeland, a few units of their national guardsmen also flee. Being unprepared for a long flight, the guardsmen stop over in the off-shore islands of North Carolina. Hearing of this humiliating escape from the United States, the new prime minister of South Africa — a most testy defender of *apartheid* — offers to send his armed forces to protect the Almonds, Faubuses, and Byrds in their island sanctuary. That help from a spiritual ally immediately is accepted and it is pointed out that the first line of defense for the "free" white world is the off-shore islands of North Carolina. South Africa obligingly sends reinforcements to the National Guard there. The prime minister of South Africa comforts his uneasy people by assuring them that the defense of the off-shore islands is a necessary defense of white freedom.

Geographically, that picture is a reasonable analogy of our defense of Quemoy and Matsu. Ideologically, of course, the Chinese Communists are opposed to all the freedoms we hold dear. But the Chinese Communists won a civil war in their own country and who are we to wage a counter-revolution? To most of the non-American world, the threatening voice of the President sounds like the old, familiar voice of white imperialism.

P. S. on birth control victory

No city in the nation ever had such a hot and continuing controversy over a medical policy as New York City in the late Summer and early Fall over the right of doctors to use birth control contraceptive therapy in the city's own hospitals. Finally, in mid-September, the city's hospital board voted to override the commissioner of hospitals' rule-of-thumb policy.

Doctors in the city hospitals hereafter may use their medical skill without inhibition from the moral strictures of any religious group. One of the major reasons for the victory was the righteous, indignant, and complete coverage which the *New York Times* gave to the battle, in both news and editorial columns.

The heavens have not fallen, but *The Commonweal,* edited by Catholic laymen, made so bold as to say that there are "many sound and compelling reasons why Catholics should not generally strive for legislation and directives which clash with the beliefs of a large portion of the society. . . .

"When Catholics seem to rely more upon the power of the law rather than upon moral force and influence, they present an image of the Church which does less than justice to the glorious reality which it is."

The Lambeth Conference of Bishops in London, for the first time since 1867, has indorsed family planning. In a resolution, unanimously passed, the Anglican Church went on record: "The Conference believes that the responsibiilty for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere; that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God."

Margaret Sanger pointed out on her 71st birthday anniversary (which she celebrated with her two handsome doctor sons), "I am amazed that New York City, where I founded the first birth control clinic in the country, is still so backward."

THE CHURCHES

38 YEARS FOR INSTITUTE

For 38 years, the Unity Institute of the Unitarian Church of Montclair has attracted outstanding artists and lecturers to the communities of northern New Jersey. Since its founding in 1920 by Dr. Edgar Swan Wiers, the institute has offered courses in such varied fields as music, drama, science, and travel. At present it sponsors three courses: concert, chamber music, and travel.

Responsibility for the program is vested in the church board of trustees and its institute committee. Miss Barbara Russell is institute director, overseeing the work of the various program and promotion committees.

The oldest and one of the most popular courses the institute offers is its concert series. Among noted artists who have appeared under its auspices are Kreisler, Rachmaninoff, Casals, Licia Albanese, Myra Hess, Rubenstein, Casedesus, and Segovia. Concerts by the Trapp Family Singers, the Robert Shaw Chorale, and dance groups are frequent.

In 1939, the institute began its morning series of chamber music recitals. Two or three recitals are given each season in the Montclair Art Museum, presenting such famous string quartets as the Juilliard, Budapest, Kroll, and Quartetto Italiano.

The Unity Institute travel course was started in 1922 and presents eight illustrated lectures each year. The series in recent years has been sold out by advance subscription. Explorers Richard E. Byrd, Roald Amundsen, and Roy Chapman Andrews, as well as travelers Ruth Bryan Rohde and Richard Halliburton, are among the lecturers who have been presented.

While the institute has not attempted to maintain all its courses from earlier years, each one has contributed to the life of the community, and some have continued under the sponsorship of other organizations.

In the past the institute has offered drama, literature, music appreciation, and science courses. Writers such as Masefield, Frost, Van Loon, Amy Lowell, and Millay were attracted to Montclair by the literature course, while the Theater Guild was presented in four plays each season for two years as a part of the drama course.

There have been two special series for children. The first gave them an opportunity to attend the symphony concerts for young people given by the New York Symphony. The second was a series of children's matinees, later turned over to the Parent-Teacher Association.

Since the death of the founder, Dr. Wiers, in 1931, the institute has been conducted as a memorial to him, with profits of the series going to support the annual collegiate pulpit of the Montclair church.

● The Unitarian Church of All Souls in New York City has opened its building to nearby Congregation Shaaray Tefila, temporarily without an edifice. Sabbath services and Jewish High Holy Day services will take place in the church until early next year.

MINNESOTA UNITARIANS CONTINUE MENTAL HEALTH PROGRAM THAT REVOLUTIONIZED STATE SYSTEM OVER A DECADE AGO

For more than a decade, Minnesota Unitarians have sponsored a volunteer mental health program. Church members have worked with patients within hospitals, and the St. Paul church has founded a club assisting patients who have been released from hospitals to find a useful place in society again.

The activities are a continuation of reforms initiated by the Minnesota Unitarian Conference twelve years ago. At that time, under the sponsorship of the conference, an investigation of the state's mental hospitals was made. The result was a thorough change in the entire system, bringing Minnesota from thirty-seventh place to first in facilities for mental patients at that time.

Members of the First Unitarian Society of Minneapolis visit Anoka State Hospital, about twenty miles away, monthly. There they take patients for walks and rides, sponsor parties on holidays, and have presented a series of musical concerts.

Patients who have a good chance of recovery if they make healthy human contacts are assigned to individual members of the church. The volunteers are interviewed by social workers at the hospital, and agree to visit the patients regularly.

The Elizabeth Eliot Club, a business and professional women's organization of Unity Church in St. Paul, makes monthly visits to Hastings State Hospital. In addition, the group has begun a new program, sponsoring a club for mental patients returning to the community.

The group for returned patients is known as Amity Club, and meets twice monthly at the church. As a demonstration project, it attempts to show that churches, with the help of professionals, can aid in the rehabilitation of the mentally ill.

Amity Club has the co-operation of local and state welfare organizations as well as the Hastings State Hospital. A grant from a foundation pays for a graduate student in group social work who meets regularly with the club. The student works with a psychiatrist who is paid by the State Department of Welfare.

Several members of Unity Church serve on the board of the Minnesota Association for Mental Health. Dr. Arthur Foote, minister of Unity Church, has been vice-president of the board. A citizens program for improvement of hospitals, such as the Unitarians started ten years ago, is being continued by the mental health association.

PARISH, PULPIT, AND PEW

Throughout the lazy (for some) summer months, Unitarian ministers mused about tempting sermon titles, which are emerging this fall. Here are some of them:

The Consistency of Inconsistency, Richard Sykes, Minneapolis, Minn.

The Summit Conference That Wasn't Held, Emerson Schwenk, Cleveland, Ohio.

If We Had Given a Dam, Manuel R. Holland, Groton, Mass.

Moby Dick and Unitarianism, Donovan White, Erie, Penn.

How to Write a Sermon, Howard G. Matson, former minister at Santa Monica, Calif.

Palo Alto Unitarians are bursting with pride since they moved into their new home the first Sunday of September. Indicative of their exuberance is the fact that their newsletter devoted more space to the joy of the occasion than to the prosaic matter of how they plan to pay for it.

In the Unitarian spotlight this month are:

Bill Sommerfeld, a member of the Church of the Unity in Springfield, Massachusetts, who received a $1,000 scholarship to the University of Virginia.

Dr. George McGeary of the First Unitarian Church in Portland, Oregon, who recently passed the national pathology "boards." To borrow from that church's newsletter, ". . . than which you can go no higher."

John Lorand of the First Unitarian Church of Wilmington, Delaware, a recent graduate of Brown University, who received a Fulbright scholarship to study at the Technical University in Karlsruhe, Germany.

On July 27, Dr. Berkeley B. Blake ended his thirty-sixth year in the Unitarian ministry, twenty-five years of which have been spent in Santa Barbara, Calif. Since Dr. Blake was emphatic in requesting that no special notice be taken of the occasion, kindly disregard the foregoing.

The Maine Unitarian Association celebrated its 94th anniversary at Kennebunk the first week in October.

Amateur Perry Masons are being sought by the Flint, Michigan, church to help solve the Big Church Robbery. Missing are a movie projector, tape recorder, office typewriter, adding machine, and Guild Shop stock. Looks as though someone is about to start a small business with Unitarian office equipment.

Who is the red-faced director they are talking about at the Universalist-Unitarian church in Lawrence, Massachusetts? Is it true that he called a meeting of his committee last month and then forgot to show up?

Not funny, but remarkable to read that Barbara Kennelly, seven-year-old daughter of Marty and Andy of the Unitarian Church of Long Beach, Calif., fell from her bicycle and suffered a concussion. Four hours later, as her parents were dressing to visit her in the hospital, her brother, four-year-old Don, fell from his bicycle and duplicated his sister's injuries. It is printable only because there is a happy ending! Both children have recovered. The children, that is, but the parents. . . .

MARGARET F. LA MAR

FROM STORAGE TO CLASSROOMS: The First Unitarian Church of Milwaukee, Wisconsin, recently completed an extensive remodeling of its basement area. The new area (shown "before" and "after" above) may be used as undivided space or, with room dividers, as four classrooms. The project includes new large windows, a new exit to the exterior and sunken terrace, a remodeled kitchen, and a new stairway from the basement to the main church.

CROSS-ASTROLABE ADOPTED

The Unitarian Church of Davenport, Iowa, has adopted formally a combined cross and astrolabe as its official seal.

The cross-astrolabe symbol was invented by Dennison B. Hull, architect of the First Unitarian Society of Chicago. It consists of an astrolabe superimposed on a Greek cross.

"We think that there is teaching power in this symbol of the full paradox in the mind of man," the Rev. Waitstill H. Sharp, minister of the Davenport church, stated. "It exemplifies our rootage in the Christian religion — and its central message of sacrifice — which I think we flout at our peril. It exhibits allegiance at the same time to the scientific method."

The newsletter of the Davenport church states that the symbol "represents our church's recognition of the life of man as owing obligation to the two supreme obligations: science and pure religion. This cross-astrolabe symbol is charged with the scientific and religious meanings of western civilization."

"The cross recalls both dimensions of our Christian inheritance," the newsletter continues, " — the vertical shaft of the cross connoting the solitary, the transcendental, the personal, and the mystical; its horizontal arms connoting the social, the prophetic, the ethical, the merciful. And the paradox of its two dimensions connotes the sacrificial imperative at the heart of all high religions."

FOUR AT ATOM CONFERENCE

Four members of the Los Alamos, New Mexico, fellowship attended the Geneva "Atoms for Peace" Conference in September. Three presented papers and one worked on the United States' exhibit.

The persons who read papers were Harry Schulte, former president of the fellowship, and now program chairman; Dr. Robert Leachman, religious education director; and Dr. Thomas Wimett. Dr. Jack Mize, fellowship pianist, worked on the exhibit.

THE FELLOWSHIPS

ONE MAN'S GOD

When P. D. East spoke to the Unitarian Fellowship of Gulfport, Mississippi, he wasn't prepared for some of the questions he was asked. Mr. East is editor of the *Petal Paper,* a journal which uses satire and humor as weapons in its fight for integration in the deep South. In his column, "East Side," he describes his encounter with the Unitarians:

"I went and I talked and my ulcer hurt the entire time. The group was as nice as any group to which I'd ever spoken. They paid attention and, after my sermon, began to ask questions of me and to discuss the subject matter in general. Their questions showed they had indeed listened, and to most of their questions I didn't have an answer.

"I mentioned in my talk a bit about 'a strong belief in God.' One lady wanted to know which God I had been talking about. That shook me, because I knew I was on some mighty thin ice. After thinking it over, I told her the God about which I had spoken. I admitted that I was not acquainted personally, but I sort of suspected that he was a white man, Anglo-Saxon, Protestant, an ex-Methodist, about six feet two inches tall, weighed in at about two hundred twenty-five and had a good bit of gray hair and a sagging and wrinkled face. In fact, I suspected that he looked a lot like me. . . .

"Seriously, I enjoyed being with the Unitarian group in Gulfport. I felt quite at home, ulcer and all."

TWO FELLOWSHIPS ADDED

Two fellowships were admitted to church status in the American Unitarian Association at the meeting of the board of directors in October, and two new fellowships have affiliated with the AUA.

The new churches are in Merchantville, New Jersey, and Torrance, California. The Rev. Edward A. Lane has been installed minister of the Merchantville church, and the Rev. Richard W. Seebode has been installed minister at Torrance.

Newly affiliated with the AUA are the Unitarian Fellowship of Miami Valley in suburban Dayton, Ohio, and the Unitarian Fellowship of Northwestern Michigan in Traverse City.

Munroe Husbands, AUA fellowship director left in early October for an extensive field trip on the West Coast. Mr. Husbands was scheduled to meet with fellowships in Pullman and Everett, Washington; Corvallis, Oregon; Berkeley and San Gabriel, California; and Flagstaff, Arizona. He planned to hold seminars with fellowships in the areas of Seattle, Washington; Portland, Oregon; and Berkeley and Los Angeles, California.

Organizational meetings to start new fellowships were planned in Lewiston, Idaho; Walla Walla, Sunnyside, Wenatchee, Mt. Vernon, Centralia, and Aberdeen, Washington; La Grande, Pendleton, Astoria, Bend, The Dalles, and Roseburg, Oregon; Crescent City, Redding, Susanville, Morgan Hill, Merced, Madera, Visalia, Porterville, China Lake, La Canada, Orange, Redlands, Palm Springs, Oceanside, El Centro, and Marysville, California; Reno, Nevada; Prescott, Globe, Douglas, and Morenci, Arizona; and Silver City, and Clovis, New Mexico.

A SUMMER TO GROW ON

Rapid growth has been experienced by the Main Line Unitarian Fellowship in Berwyn, Pennsylvania, since it was admitted to the American Unitarian Association in July. When admitted, the fellowship had thirty-two members, but seventy-five persons attended the first worship service in September. The church school registered sixty children.

The group rented a former Methodist church and adjoining dwelling for services and religious education program. Six classes, from primary to combined junior and senior high, were in session the first day.

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

WHERE LOVE IS, LOVE ACTS

Love is responsibility of an *I* for a *Thou*.
Men become what they are, sons of God, by becoming what they are, brothers of their brothers.

Martin Buber

To learn and never be filled, is wisdom;
To teach and never be weary, is love.

Mencius

And we are put on earth a little space
That we may learn to bear the beams of Love.

William Blake

Love is sure to bring down to solid earth people inclined to soar out of the stratum of realities. Only it should not make them terrestrial. If the higher companionship that love should be does not make men and women nobler, more generous, more ready to sacrifice for a lofty purpose, there is a suspicion that their love is not love but a combination of egoisms. True love makes our ideal brighter and our purpose stronger.

Ernest Dimnet

One of the most important phases of maturing is that of growth from self-centering to an understanding relationship to others. A person is not mature until he has both an ability and a willingness to see himself as one among others and to do to those others as he would have them do to him.

H. A. Overstreet

It is one of the most beautiful compensations of this life that no man can sincerely try to help another without helping himself.

Ralph Waldo Emerson

And this I pray, that your love may more and more abound in knowledge and in all understanding.

Philemon I, 9

Never does hatred cease by hating; hatred ceases by love.

Dhammapada

The most sublime act is to set another before you.

William Blake

Love conquers all.

Motto of the All-India Jaina Association

FOR THE SAKE OF LOVE

Before all arts have the art of loving, — to love creatures in God, and God in creatures.

By love one merits love; and the more one loves the more one is capable of loving.

Upon love depend all of God's commandments. "Thou shalt love thy neighbor as thyself." Thou shalt have common joy with him in his good fortune, common sorrow with him in his ill fortune. If thou quickly sittest in judgment on thy neighbor, that is a true sign that the love of God has withered up in thy soul.

Live kindly disposed toward all, bearing one another's faults in universal love.

"The proof of Divine love," said St. Gregory, "is in good works. Wherever love is, love acts; if there is no act, there is no love."

Once I heard a great friend of God say this: "I cannot do otherwise; I am under constraint to more heartily wish my neighbor to go to heaven than myself." And that is what I call love.

What we do for the sake of love, be it ever so little, is great before God.

Love, like the burning bush that Moses saw, is always burning and never consumed.

Johannes Tauler

LOVE

Love bade me welcome; yet my soul drew back,
  Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
  From my first entrance in,
Drew nearer to me, sweetly questioning
  If I lacked anything.

"A guest," I answered, "worthy to be here;"
  Love said, "You shall be he."
"I, the unkind, ungrateful? Ah, my dear,
  I cannot look on Thee."
Love took my hand and smiling did reply,
  "Who made the eyes but I?"

"Truth, Lord; but I have marred them: let my shame
  Go where it doth deserve."
"And know you not," says Love, "Who bore the blame?"
  "My dear, then I will serve."
"You must sit down," says Love, "and taste my meat."
  So I did sit and eat.

George Herbert

And they were united to Him in the breaking of bread.
God grant us the same favor.
God guide us to true love.

Johannes Tauler

J. Edgar Hoover and God

FBI director excepts unorthodox religious belief from permissible freedom of thought

By BERKELEY B. BLAKE

Dr. Berkeley B. Blake recently retired after 25 years as minister of the Unitarian Society of Santa Barbara, California. He is a member of the Register *advisory committee and has contributed to the magazine frequently.*

America's top law enforcement officer, J. Edgar Hoover, is concerned about people who have so lost their religious faith that they do not believe in God. He makes this clear in his recent volume, *Masters of Deceit.*[1] This concern is in direct conflict with another concern which he expresses — the citizen's right to freedom of belief.

His volume bears the subtitle, *The Story of Communism in America and How to Fight It.* He says that the common citizen can aid the FBI in uncovering Communist activities; however, he warns the overzealous:

> *"Stick to the facts. The FBI is not interested in rumor or idle gossip. . . .* The Federal Bureau of Investigation is not interested in what a person thinks but what he does *to undermine our national security* [*Emphasis supplied*] *. . . . Smears, character assassination, and the scattering of irresponsible charges . . . . create division, suspicion, and distrust among loyal Americans . . . and hinder rather than aid the fight against communism.*
>
> *"Another thing . . . . honest dissent should not be confused with disloyalty. . . . Without free thought our society would decay. Just because a man's opinion is unpopular and represents a minority viewpoint or is different he is not necessarily disloyal. Hence, one should have the facts before accusing anyone of propagating the Party line. . . ."*

Surely, this language is clear and unequivocal: "The FBI is not interested in what a person thinks, but in what he does. . . ." This is a sound principle of Anglo-American criminal law. This statement, too, is sound: "Without free thought our society would decay."

The conflict develops when Mr. Hoover turns from general principles to a specific belief, namely, belief in God. Early in the book, he considers three men who laid the foundations of modern communism — Marx, Engels, and Lenin. He states that in his young manhood, ". . . Marx had become an atheist and called for war against religion." Communism is blatantly anti-religious, so there is nothing startling or even informative in this.

He then takes up the Englishman, Engels, who ". . . too, was an atheist and a revolutionary, a fact that deeply offended his father, a leading textile manufacturer and church man." Here is an association of the words *atheist* and *revolutionary.* Why? Is this merely a chance association, a coincidence? In his consideration of Lenin appears this brief passage, "At the age of sixteen . . . Lenin ceased to believe in God. It is reported that he tore the cross from his neck, threw this sacred relic to the ground, and spat upon it."

Note the phrase, "It is reported." Reported by whom? Mr. Hoover gives no source to check. Is it an official report or a gossipy one? The phrasing of the "report," ". . . that he tore the cross from his neck, threw this sacred relic to the ground, and spat upon it," has the ring of rumor rather than of factual reporting. Remembering that he wants people reporting to the FBI to "stick to the facts," it is troubling that research reveals so little support for Mr. Hoover.

"Now all we need is a definition of God."

A book by Edmund Wilson,[2] published in 1947, says of Lenin, "He ceased to believe in religion when he was somewhere around fifteen, and threw away the little cross he wore." Close as this is, it is a long way from tearing it "from his neck," throwing it "to the ground," and spitting "upon it." In *Three Men Who Made a Revolution,*[3] Bertram D. Wolfe considers Lenin's background and upbringing at some length and finds they were thoroughly conventional. From the Communist point of view, this was hardly an inspiring background for later generations. Not unnaturally, one more in accordance with later Communist ideas developed in time. According to Mr. Wolfe, an old Bolshevik engineer, "who knew and worked with Lenin in St. Petersburg when they were both young men in their twenties," reported that, "Vladimir Ilyich had told him how he had become irreligious when he was fourteen and 'thrown his cross into the dungheap.'" After careful consideration of all the circumstances, including statements of Lenin's sister, Anna, Mr. Wolfe comes to the conclusion that the story of the old Bolshevik was, "another favorite 'cherry-tree' legend of Soviet hagiography."

Mr. Hoover's obligation

Just as he does not want "rumor or idle gossip" reported to the FBI, so the director of the FBI should be no less meticulous when he reports to the American people on the fight against communism. If he isn't, how can we have confidence in other things that he tells us? He says, "In America today many hundreds of children, growing up in Com-

(Continued on page 23)

[1] J. Edgar Hoover, *Masters of Deceit* (New York: Henry Holt and Company, 1958).

[2] Edmund Wilson, *To the Finland Station* (Garden City, N.Y.: Doubleday & Co., 1947).

[3] Bertram D. Wolfe, *Three Men Who Made a Revolution* (New York: The Dial Press, 1948).

Commitment and Christianity

'Loving commitment' to one religious tradition offers best answer to man's dual dilemma

By KARL W. DEUTSCH

Dr. Karl W. Deutsch, professor of political science at Yale University, is a Unitarian widely known in university circles as a lecturer on international affairs, labor relations, and social and economic issues. Until recently, he was professor of history at Massachusetts Institute of Technology. He has contributed previously to the Register.

My experience has been in the field of political and social science rather than divinity. I have worked for many years in an environment of science and of rationality. It is this somewhat limited and somewhat one-sided equipment which I wish to bring to bear to our common enterprise: the continuous reinterpretation, redefinition, and perhaps in part rediscovery of the riches of our Christian tradition and of our liberal faith.

Scientists, as well as philosophers and theologians, have been concerned with the nature of man. They have asked, what kind of a creature is man? What makes him different from all other forms of life that we know?

At least some of them have answered that man is a being that must live across time. He is a being who has a memory and lives by his memory to an entirely different extent than any other creature. He can preserve vast numbers of abstract traces in his mind, each corresponding to some external event. He can derive symbols from these traces or memories by which to order and to remember them; and he uses these symbols to test new programs of action for the future. These symbols make up most of man's knowledge.

Science is the verifiable portion of man's knowledge. It is based on reason by which we mean a path of mental operation, so marked out that we can retrace each step, and so that we can share the sequence of these steps one with another so that thought can be mutually verified. At the same time science is based upon fact, by which we mean repeatable classes of events, such that an experience that we have had with one event in that class appears applicable to other events belonging to the same class. Both through retraceable reason and repeatable fact have we built up a world of thought that can be tested critically, that can be developed cumulatively, and that can be shared in common.

But the verifiable portion of man's knowledge is not enough for human life. It is the nature of religion that it consists, in general, of basic assumptions about the character of the universe as a whole. Such assumptions are by their nature unverifiable by any operations man can conceive or undertake.

No finite mind can observe the universe as a whole or experiment with the universe as a whole. The best we can do is to guess at the universe at large from the small portions of it that are accessible to our science, somewhat as if we tried to guess from the pebbles on the ocean beach at the nature of the ocean floor many miles beyond our reach.

Though these assumptions about the universe as a whole cannot be verified, we cannot escape making them. They are indispensable for the distribution of our attention among the many messages from the outside world that are competing for our time, and they are indispensable for our choice of programs or paths for action. Whenever we pay attention to something, we forego at the same time paying attention to something else; whenever we act in one direction, we necessarily give up the possibility of acting in another. Thus every choice is a commitment; and our assumptions about the nature of the universe as a whole, whether we state them implicitly or leave them merely implied, will still carry the inevitable commitment in our thinking and acting that we call faith.

IDEA POOL

"She had quite a long argument with the Lory, who at last turned sulky, and would only say, 'I'm older than you, and must know better'; and this Alice would not allow, without knowing how old it was, and as the Lory positively refused to tell its age, there was no more to be said." — Alice in Wonderland. *Chapter 3.*

The commitment of our attention and our action determines our program and our readiness for the future. This point has been stated in a few words by the physicist P. W. Bridgman, the author of the book *The Logic of Modern Physics.* Bridgman says: "The future is a program." And this statement of the physicist is echoed by the insight of the poet in the brief line of Shakespeare: "The readiness is all."

Religion, like philosophy, is thus a form of man's search for meaning in his life, but it differs from both ethics and philosophy in the nature of the meaning that is sought.

What is the nature of meaning? What does "meaning" mean? The question is less abstruse than it may sound. Meaning is context. It is the context within which we can interpret external events, as well as our own behavior.

But everything that interests us must be interpreted in two different contexts. The first of these contexts is that of the external world. We may ask of any external event, as well as of any act of our own: "What does it mean in the universe in which it has been occurring? What has preceded it? What is coming together with it? What will follow?"

And we ask of our own behavior: "What does this thing mean that I have done? What in the world made me do what I did? What did I expect or want to accomplish in the world when I did it? And what are the actual external consequences of my act?"

This kind of meaning is found within the context of an objective world outside us, as we must assume and believe it to be and to exist even beyond the short reach of our verifiable knowledge. This meaning we may call the objective meaning of an event.

A second kind of meaning

But there is a second context — a second kind of meaning — in which we interpret anything that happens and anything we do. Throughout our lives we ask, "What does this mean to me?" "How is it connected — how does it mesh or clash — with my own motives and expectations, my hopes and fears, my joys and sorrows, my hungers and my dreams? What does it mean within the context of my inner world, the context of my personality, or, to use a deeper and a simpler word, the context of my soul?"

It is this second context — the subjective and personal context — in which most of us are interested most immediately and most urgently. A leading Unitarian theologian, James Luther Adams, has put the matter vividly: "We must not believe every 'pious' man's religion to be what he says it is. He may go to church regularly, he may profess some denominational affiliation, he may repeat his creed regularly, but he may actually give his deepest

loyalty to something quite different from these things and from what they represent. Find out what that is and you have found his religion. You will have found his god. It will be the thing he gets most excited about, the thing that most deeply concerns him. The veins on his forehead will be distended, his eyes will flash, he will begin to raise his voice. What moves him now is more important than his creed or his atheism; it gives meaning and direction to his life, to his struggles and even to his foibles."

Here we find an echo of the truth of the statement of the Catholic philosopher Jacques Maritain, that the atheist is usually a religious person: he cares enough about God to take the trouble to deny his existence. Perhaps the situation is not too different with those among us who take the trouble to argue sincerely and vigorously that liberal religion in this country should separate itself from Christianity: they take Christianity seriously enough to discuss it in these terms. It has been the glory of Unitarianism in this country to have united for so many years those sincere and impassioned doubters and freethinkers and humanists together with those who have seen an inseparable bond between the liberal religious tradition and our tradition of Christianity.

Idolatry of self is a danger

But if we should become too exclusively interested in the subjective meaning of events and of beliefs, if we should become interested too exclusively in the context of our own personality, our own subjectivity — in what pleases or moves or thrills each of us personally — then we might fall into an idolatry of self. We might come to neglect or ignore the meaning of any context larger than ourselves. We should become naive and helpless hedonists unable to say even whether any particular experience or action would be good for ourselves, or whether it might tend rather to coarsen or destroy our soul, or to blind or disintegrate our personality. For we cannot say what any event or action will do to our own personality without making some assumptions about something larger and more encompassing around us.

This is one of the bases of man's everlasting concern with both ethics and religion: that he cannot judge or even guess what will be good or bad, helpful or harmful, for himself without concerning himself with a much larger context than his own person.

Ethics seeks this larger context in some collection or community of human beings. Thus it may be the ethics of family or class or nation. Or it may be more general and embrace all mankind, echoing the call of the German philosopher Fichte for "the freedom and equality of every being that bears a human face." It is here — in the hundred decisions of action — that ethics and religion meet, as they do in the struggle against race discrimination. In this way, ethics and religion have been meeting across the country in hundreds of churches — those meeting places of the American conscience.

At its most generous, ethics makes us ask in each of our decisions: "Will it be good for mankind?" But ethics will not ask any questions beyond humanity. It will not ask, and cannot ask, the question: "What is humanity good for?"

The man who believes only in ethics remains a "Humanity Firster." He asks for the meaning of individual existence within the context of mankind. But he does not ask for the greater meaning of human existence within the context of the universe. If we ask this greater question, then we are inevitably and fundamentally asking a question of religion.

Religion is the question after the meaning of mankind within a context larger than mankind. Religion is the concern for man's obligation — mankind's obligation as well as every individual's — towards the universe that gave us birth in the past and that gives us hope for the future.

Religion is thus one of the most inevitable things in our lives, one of the most necessary, and one of the most difficult.

It is inevitable as faith is inevitable: for we cannot live and act without making assumptions and commitments about matters far beyond our ability to verify. If we denied all faith, we should have to put our faith in that denial. If we held that the universe was meaningless chaos and irrelevant to our decisions, then this belief in the randomness and irrelevancy of the universe would be our religion — and an implausible and unattractive religion it would seem to me.

That the universe is random seems to me implausible in the light even of the incomplete scientific knowledge that we have. We call order any distribution of events such that one part of it matches another. We call "randomness" any distribution that is not self-matching, to the extent that it is not; and we should call complete randomness or chaos a distribution such that no part of it matched any other. It is, in fact, extraordinarily difficult to produce anything approximating complete randomness. A team of scientists working for the Rand Corporation has produced with some support from the taxpayer's money a substantial book that contains one million random digits, and they have labored long and hard to make them random.

From all we know it seems clear that the universe is not random in the sense of the random digits. The universe does in significant part match itself. Where parts of the universe match other parts we speak of regularities, or if we feel more confident, we speak of laws of nature. Our scientists have been finding ever more numerous and complex laws about details of the universe, while other scientists have been seeking ever bolder and simpler generalizations.

What is the second-order law?

But what do all these laws of nature have in common? What is the second-order law — the law by which these laws are formed?

When a lawyer finds in a collection of laws some underlying rules or patterns, he may call this second-order pattern the spirit of the laws. And he may insist, as many great lawyers and judges have insisted, that a particular case may have to be decided not merely in accordance with the letter of this or that particular law that seems to apply to it, but in accordance with the spirit of the whole collection of the laws from which these particular laws were taken. But if we may ask legitimately for the underlying common characteristics for the spirit of a collection of human laws we may at least try to ask whether there is not also a set of underlying common characteristics, a spirit behind the laws of the universe.

If we believe that the laws of the universe which we know — and those laws which we do not yet know, but hope to find in the future — may all have some underlying order or pattern in common, then we may speak of "the spirit of the universe." But what I just have called the "spirit of the universe" — and what I called previously the meaning or the sense of direction of the universe — men and women have called for thousands of years, more briefly and profoundly, God.

And in calling "God" their sense of the meaning of the universe, they have tried to give an answer to the problem that

"Don't you think, Sophronia, that we are a bit distant with newcomers?"

makes religion so extraordinarily difficult. It is the problem of finding a single answer to a double question: the double question of the meaning and order of the universe without ourselves, and of the meaning and order in the universe within each one of us. How does the universe make sense, and how does my own soul make sense, and how can each of these make sense in terms of the other?

That macrocosm and microcosm should mirror one another — that the vast world without had its counterpart in the smaller but equally inexhaustible world within — was a treasured belief of philosophers and scientists from Heraclitus of Ephesus to Albert Einstein. That these two universes on the contrary might not fit together — that man's soul might be tragically incapable and inadequate to attune itself to God's spirit without the help of some miracle — was the tormenting, sometimes the desperate anxiety of existential Christian thinkers from St. Augustine to Soren Kierkegaard.

The difficult game and bet

This is the difficult game and bet, the hazardous commitment, which reminds us of the bet which the mathematician Blaise Pascal called man's "wager" of belief. It is the perilous double game that all of us must play, with the sensitivity of our spirit, the openness of our minds, the peace of our souls, and the happiness of our lives all at once at stake. Can we try to understand as much as possible of the universe by tested and verifiable knowledge, and surmise as best we can the underlying spirit of the whole? And can we at the same time make this surmise meaningful to each of us personally in the world of our own needs and dreams?

Is there a winning answer to this game? Is there a winning strategy that may tell us how to place our bets of faith and commitment? I believe there is, and more than one. Many games and riddles have more than one correct answer, but they do not have arbitrarily many right answers. In fact, as the theory of John von Neumann and Oscar Morgenstern has shown, most strategies which one might try in a game are likely to prove false, but there is often more than one correct solution. The winning answers are several but few.

Yet, at the same time, each of the few correct solutions must be accepted substantially as a whole or not at all. There is room for some variation perhaps, sometimes for a fair amount, but it will be limited. If you just pick arbitrarily some part of one winning strategy and combine it with some part of some other winning strategy you are likely to find only frustration and defeat. Or, to change the image a little: either of two different keys may open the same lock, but this lock is unlikely to yield to every additional key made up somehow from an arbitrary combination of any characteristics of the first two.

The theory of games seems to suggest to me that liberal religion needs to expect plurality but to distrust eclecticism. Each of the great world religions is an approximation to an answer to the double problem of subjective and objective meaning, of faith and commitment. For centuries or millenia each of these great religions has offered men and women a basis for a workable strategy to meet the needs of their own spirit and to feel and live in tune with the spirit of the universe as they perceived it.

PRAYER

Too soon, too soon do we fail
To know that divinity is in us
Like unmined, unworked treasure.
Too soon is apathy upon us,
The vision repudiated
So that ease drives us backward to negation.
Too soon is imagination feared,
Too easily our love of mankind
Debased and made low,
Too soon the lazy mind and hand,
Too soon the fear of sweat and labor and risk.
O spirit of man's aspiration,
Free us from such weakness and sin;
Help us construct despite all weakness
the pattern of our heart's desire
Lest we never accomplish our deity
And die as clay, immutable,
Without spirit, that touch of eternity
Whose promise we fail. Amen.

ARTHUR GRAHAM

Each of these great traditions must grow and develop freely and it may be enriched by contact with others. Since they are all answers to the same basic human problems in the same universe, they have a great deal in common. But even though they have much in common, they cannot be broken up arbitrarily and put together into any indiscriminate "all-purpose" mixture. Each great religious tradition is a major creation of the human mind and spirit. Each has its own integrity that must be respected.

Perhaps we need to go beyond respect. Respecting the basic integrity of the great traditions, we must search out more thoroughly their depth and more thoroughly their possibilities for future insight.

Our lives are short, our time, our resources, our knowledge are limited. We may at best hope to understand something of the depth of one of the great religions. We must not permit openness to all religious insight to turn our interest in liberal religion into a perpetual succession of freshman courses in the religions of the world.

We must choose either to be superficial about all religious traditions, or choose some one tradition for our commitment to deeper search and freer development. Is it not natural that in the United States we should choose our own tradition, our own major tradition, the tradition of Protestant Christianity?

Our commitment will be a liberal one. It will be a commitment to free exploration and free thought, but it will be in the tradition which James Luther Adams once called "sonship." It will be similar to the relation of child to parent, of son to father: it will be a free and loving commitment. This image of religious commitment was expressed by Jesus when he told his followers that he would call them henceforth not servants but friends. He invited them to a commitment of loyalty, friendship, and of freedom.

Accepting the leadership of Jesus

This is perhaps what the Christian tradition may mean to us in a liberal faith: not a dogma and not necessarily belief in supernaturalism. Christianity may mean to us, as it has in so many Unitarian churches, the acceptance of the leadership of Jesus.

Christianity has been throughout the centuries a religion of work, a religion of justice, a religion of love. There have been times when it has been predominantly a religion of adjustment to a world people did not hope to change, but in many centuries it has been a religion of change. We must adjust to what we cannot change and often we call up the resources of religion to help us to do so, but today faith and justice call us as they always have, to change that which can be changed and that deserves changing. Today the world needs changing if it is to live. It will not survive for long if it should persist in the morality of "an eye for an eye and a tooth for a tooth" and in the idolatry of massive and instant retaliation.

The world needs a religion of action, of labor and of love — a religion that judges a man's faith by the fruit it bears in practice. It will be a liberal religion that will not gather those who recite words and creeds and say "Lord, lord," but which will bind together those who will, as Jesus put it, do our Father's will. Aware of the many mansions in our Father's house, this liberal religion will be brotherly towards other faiths. It will aim to fulfill the law of its tradition, not to destroy it; but it will be free to develop this tradition as the spirit may move it. Free and open to the universe of nature and of man, it will yet remain profoundly true, I trust, to the religion of the Sermon on the Mount — that immortal sermon of Jesus on which our generation now may have to learn to act if man is to survive on this planet.

Assumptions in liberal religious education

Theological, philosophical presuppositions provide bases for modern approach in church schools

By ROBERT L'H. MILLER

To express in a few words what needs to be said regarding the theological and philosophical assumptions of liberal religious education is well nigh impossible. This presentation will, of necessity, be a sampling of the topic, an introduction for purposes of seeing directions and sensing patterns rather than exhaustively to decipher details. I shall attempt to paint with a broad brush on a wide canvas in hope that a backdrop may emerge before which each of us may act out in detail the specifics of the drama of meaningful religious education on the stage of his own locality.

I shall proceed as follows: First, I shall attempt to state a fundamental theological presupposition which, as I see it, is basic to Unitarianism and Universalism. This I shall expand only to make certain that the terms I use shall be related to thought concepts we share. Following each theological statement I shall attempt to indicate the related educational principles, attempting to demonstrate how those principles are given distinctive development in the religious education approach in the "New Beacon Series in Religious Education."

Such a process, I hope, will help in thinking through, more thoroughly, the theological and philosophical assumptions of liberal religious education.

We live in an orderly universe

We assert that human life is played out in the arena of an orderly and a dependable universe. Wherever we look in the natural world, we see evidences, in its peace and harmony and in its war and destruction, of the operation of cause and effect in the production of what is. As man has more deeply understood natural forces, he has been able to harness the powers of the universe, expand peace and harmony, and control war and destruction somewhat.

Order and dependability have been expressed best, we believe, by what the scientist terms "laws," descriptions of the ways things happen. As we have understood and discovered "laws," we have been able to live more successfully.

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Various theologians have accounted for order and dependability in at least three main channels of expression.

Some have talked of a personal, self-conscious God who, through wisdom and knowledge, personally directs the affairs of the universe. Because of His qualities of omnipotence, omnipresence, and omniscience, the result of His action is orderly and therefore to be depended upon.

Secondly, others have talked of a creative process, essentially non-personal in nature, which has accounted for the order, the dependability, and the evolution of the universe. At times, this second group refers to this process as God and at other times prefers to avoid that term to prevent confusion with those of a more personalistic frame of reference.

Thirdly have been those who felt that physical processes accounted for the existence of the universe as it is, that those forces act and interact and, hence, are formed new phases in the universe life, but that the order and dependability we sense ought not to be attributed to any one personality or process, per se.

Regardless of the variations there is, I feel, an underlying agreement in the fact that this is a universe of order. Dependable processes can be discovered. Life progresses as we learn more of the processes. Mankind can live with a sense of universe-security. We begin our theology with faith in an orderly and dependable universe.

That theological proposition has determined a major sector of our educational philosophy. We aim to provide experiences which, through discussion, can help children grow to a realization of the nature of the universe. We wish such experiences to help them to realize the deep religious faith which emerges as one appreciates the meanings and significance to be found in nature.

We aim to help our children begin to grow in religious faith by opening to them the world of nature, to become sensitive to awe and wonder, and to guide their thinking about their experiences so that religious meanings become clear. This will be done in ways appropriate to various age levels, expanding experiences and deeper discussions coming as the child progresses.

The pre-school child shares experiences of wonder about the natural world with *Martin and Judy* as they wonder why it does not rain to fill the duck pond; why it does rain when they want to go on a picnic; what shadows are; why people get sick and how they are cured. Primary school children consider the life process as they read stories about the birth and development of animal babies, as they trace the stories of a child's early development with Joel and David in *Always Growing*. They search the world of science in *How Miracles Abound* and come to realize that there is an order and dependability in the universe on which they can count and out of which religious faith can develop.

In such ways, and more, do the resource materials of the "Beacon Series" attempt to direct the searching of children. In response to their questions and out of their spontaneous reactions, the teacher helps discover meaningful interpretations.

Children learn to ask the "big questions," to try their own answers, and to share with men of all ages who have looked at the stars and exclaimed, "The heavens declare the glory of God."

Moral, intellectual competence of man

A liberal theology asserts the potential goodness and perfectability of man. Rather than declare all men born in sin, needing supernatural redemption, liberals declare that all men are born pure and clean and that the direction in which their lives develop depends on the influences which are brought to bear. Man either learns ways we call good or ways we call evil. The nature of his individual life is the result of the influences which have been effective in shaping growth and development.

Mankind is, therefore, we assert, competent to live the moral life. His human nature is such that, given effective influences for good, he can develop in rightness and purity.

Our confidence extends even further. Liberals are confident about the intellectual abilities of mankind. Men can — given time, effort, study, and motivation — solve the perplexing issues of individ-

ual and social living. The mind of man is competent to deal with the problem areas of his existence. He need not throw himself upon the ultimate mercy of a supernatural God for the final solution. In fact, liberals affirm that such teaching stands in the way of an effective solution. The only way man's life issues will be solved is when man uses his intelligence to face his problems and discovers truths which may serve as answers.

Motivated by such a theology, our religious education strives to provide such an environment of influence that young people may learn the ways of goodness and righteousness. We help them to examine their daily lives that they may see the moral issues involved in their relations with their fellow men.

Martin must come to understand why Judy becomes angry when he treats her unkindly in an effort to make friends with the third-grade boy. The Tucker children have to deal with family battles over conflicting desires, and our children struggle with them in enunciating moral principles of effective living.

A discriminating frame of judgment

Our children view the story of Joseph and the events of conflict between himself and his brothers and, relating them to their own living, discover why the brothers felt the way they did, what kindness means in human association, and how harmony can emerge when love and concern prevail. A study of the life of Jesus offers opportunity to evaluate his moral and ethical teachings in the light of the child's own experiences. Such teachings are compared with those offered from other major world religions, and our children begin to form a discriminating frame of judgment regarding religious and moral values.

Furthermore, we would lead our children in the development of confidence in themselves and in their fellow men. They need to learn a confidence in man's ability to live morally and to solve his problems through the use of his intelligence.

Part of this goal is aimed at in acquainting the child with his vast religious heritage. He discovers that throughout history people have faced some of the same questions we face today and struggling with them, have discovered some answers. Our children discover what those answers have been. They trace the thinking of the prophets of Israel in their speaking against moral vice. They examine the history of ancient Israel and see the efforts, successes, and failures of men to move their society ahead.

Our goal also is approached in helping children and young people to grow in confidence about themselves. Through understanding why they feel as they do, why they react as they do, and why others do as they do, our children come to know themselves more intimately. Such knowing develops confidence in themselves and a willingness to assume responsibilities for the growth and development of their own lives, morally and intellectually.

Another approach is through the methods by which we work with children. Wishing them to develop confidence in themselves and their fellow men, we display to them that very confidence. We permit them to formulate their own answers to the perplexing questions they ask. We, as teachers, help to direct their attention to some aspect of their daily living about which there is an unanswered question, an unresolved issue, a problem. The learning process is one of gathering available and appropriate data, of analyzing the informtion to determine an appropriate solution to the problem at hand, and the insistence that the children formulate and use some significant answer.

We demonstrate in our teaching the confidence we possess in the ability of man to face and solve his own problems, to grow in the moral and ethical life. Our very method is a means for the communication of our faith.

We believe in a future of progress

A third element of our liberal theology is the conviction that the future will be marked by progress towards the good. In contrast to our more orthodox brethren, who believe that man's history is running downhill to ultimate defeat and destruction, to be saved only by the supernatural hand of God in the establishment of an other-worldly kingdom, we believe in the potential for good in human destiny.

Life on this earth is not destined for evil and ultimate destruction. It is to evolve and emerge in days to come by the directing hand of human beings and, judging from the past, it will be a forward-moving, progressively developing, and growing life.

Unlike some of the shallow optimism of our own past, we do not now believe in the *automatic* progress of mankind. Rather we feel, first, that man's total progress is marked at times by faltering, fumbling, and mistakes. We have stepped back at times when we ought to have gone forward. Secondly, we do not expect that the over-all progress of the future is to occur by itself. Progress will be the shape of the future only when, and to the degree that, men and women of good will and sacrificing spirit make the effort, institute the measures, use the intelligence, and foster the causes which will bring that better future to pass.

That theological element has implications for religious education. We wish our children to develop into sensitive, responsible participants in the social and political life of their times. We wish them to possess an inner religious faith

PANEL DISCUSSES DR. MILLER'S ADDRESS: An Education Day panel at the 1958 May meetings discusses the address by Dr. Robert L'H. Miller, printed herewith. Left to right are the Rev. Josiah Bartlett; Dr. Miller; Dr. Ernest W. Keubler, administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc., which sponsored the event; Mrs. Edith Hunter; and Professor Kingsbury Badger.

which can motivate them to play an effective role in helping to shape the future. Confident about themselves, they also need a confidence about the future which will make them willing to use their talents and abilities in its behalf.

A part of such education rests in making them aware of critical social issues. We begin during the youngest years as they become aware of social issues in the lives of Martin and Judy, as they share in the family tensions and neighborhood problems in books like *The Family Finds Out* and *The Tuckers,* and as they deal directly with social organization by viewing early attempts in Egyptian culture through a study of *Child of the Sun* and in Jewish culture through a study of the life of *Moses.*

As our children reach adolescence, they are ready to deal with specific social issues of our time on a broader community, national, and international level. Working with *Men of Prophetic Fire,* our children see issues in the life of Israel, the prophets' messages, and begin to deal with their own social problems, evaluating the prophets' ideals as to their applicability for today. *War's Unconquered Children Speak* presents to our young people one of the major social issues of our time: war and the devastation it works in the lives of fellow human beings. In such ways does our religious education program, based on a theology of social concern and optimism, attempt to acquaint children and young people with social issues and to help them begin what, we hope, will be a life-long process in formulating answers to such issues.

Furthermore, we are concerned that our children develop an understanding of, and a sympathy for, other peoples, other races, and other religions. This is important because it draws their attention to critical social issues of our time, because it offers information and builds attitudes which will be helpful in shaping a better future, and because we believe that such a sense of the oneness of mankind is fruitful material in the building of a confident faith about tomorrow.

In the stories of *From Long Ago and Many Lands* and *Beginnings: Earth, Sky, Life, Death* (the new title for the revised edition of the two "Beginnings" books) our children begin to understand and develop positive feelings for other people and their religious expressions. They not only are helped to think through some of the basic questions of religion, but also begin to see that people everywhere have been asking the same questions and that their searchings have brought them to many of the same answers.

At a later age level, we help them to bridge the differences between religious expressions in this country as they study *The Church Across the Street.* As adolescents, they study other major world religious systems by asking of them the questions that matter most.

CURRICULUM EDITORS IN SESSION: Curriculum editors and members of the staff of the Division of Education of the Council of Liberal Churches (Universalist-Unitarian), Inc., confer at 25 Beacon Street, Boston, in one of their frequent sessions.

So do we hope that our children will develop broad sympathies and understandings so that they will be prepared to trust their fellow men and to work together in behalf of the better future for which mankind is striving.

Truth emerges in human experience

It is fundamental to our liberal position to affirm that truth in religion is discovered by normal process. Human beings, facing a complex situation, a problem, a question for which they do not possess an answer, normally use their intelligence to appraise the situation, search for meaningful information, and attempt to relate it in such a way as to resolve the issue at hand. They try their "answer" and, finding it to work, appropriate it as truth. This method is appropriate for religion.

It is the liberal's conviction, therefore, that we do not need to rely on divine revelation as the source of truth in religion. It is our belief that what men have termed revelation is, in reality, creative intelligence. Truth does not come to man as he sits in a receptive mood and waits upon the action of a divine being. Rather, truth comes only through the use of mind and intelligence, probing and searching.

That assumption has led liberals to join in the modern, scholarly, historical, and critical approach to the Bible. It is not the "word of God" but the recorded wisdom of past generations who, facing perplexing issues in life, sought to write down their best discoveries of religious truth. Men, not God, wrote the Bible. The Bible is of value only to the extent that it awakens in us searching minds and only to the extent that the "answers" of the ancients prove, through our own analysis, to be applicable to present problems.

Liberals have located the source of authority in religion within the individual and his human experience. The questioning and evaluating person must make the final judgment as to what he shall believe, what he shall consider appropriate truth, and what he shall adopt as adequate answers. Truth is not validated by its source — Bible or pope or revelation — but by its effect: does it work in providing an adequate answer to the problem at hand? When the individual can answer "yes," he will give himself wholeheartedly in faith, devotion, and commitment.

Liberals agree that truth emerges in human experience. That element of liberal theology determines our methodology. If we are to help children and young people to participate in the quest for truth, we must train them in the process. From the earliest years, we encourage them to ask questions and to use appropriate methods for discovering answers. We wish them to know how to use their minds in the evaluation of information. We wish them to know how and where to look for facts. We wish them to know how to formulate integrated answers out of the information they collect. We wish them, in short, to learn how to think for themselves in the field of religion.

That brings us to the question, "What place does the Bible have in religious education?" We want our children to know of the major bodies of resource material available to them in religion. That means they must know church history, theology, worship, and the Bible. No individual can be fully literate in our culture without an *intelligent* knowledge of the Bible — its history, the conditions under which its various sections were written, the life issues with which the authors dealt, and an intelligent analysis of the solutions the various authors set forth.

An *intelligent* knowledge requires background material. As we would not present a child a course in solid geometry or trigonometry until he first had learned basic mathematics and algebra, so we do not feel a child can master the Bible until he has had the required background in religion. We have left the idea that mere Bible reading and memorization carries its own divine ministry to the individual. Our people must read with intelligence, and this requires the necessary preparation.

At the ages when Bible study is meaningful, we have provided, in the "Beacon Series," a rather well developed section of books on this subject. More are in preparation. Any child who passes through the entire curriculum will emerge with an excellent background of knowledge in the biblical field.

The "Beacon Series" contains about twenty titles of which seven deal exclusively with, and four others contain considerable, biblical material. Beginning in the fourth year, the child is introduced to systematic biblical study with the story of Joseph and his brothers. He moves on to a consideration of Moses, the life of Jesus, the historical material of the Old Testament, the theology of the Bible, the reforming prophets of Israel, and the life of Abraham. Additional books are being considered.

In the attempt to acquaint our children with sources which will be of help to them in making their religious pilgrimages, we wish them to explore other aspects of their religious heritage. We wish them to know of the growth and development of the various religious points of view in our modern world. Through the "Beginnings" books, they start this process. It is developed in a study of the historical roots and contemporary patterns of American denominations. Planned in the near future are books in the field of Unitarianism and Universalism and in the history of the growth of religious liberalism in general.

All of this material is included in our religious education curriculum in an effort to help our learners in using their minds intelligently in the search for religious values.

Finally, I take it as fundamental to our theology to insist on absolute, unfettered freedom of belief for each individual.

We possess no creeds or doctrines to which the individual must subscribe if he is to be counted "one of us." Each person is allowed room to think through the issues of his own theology and to arrive at conclusions which, in the light of his own best judgment, his own experience, and the facts at his disposal, seem to him to offer the most truth. We would resist any attempt to force conformity upon any person in our fellowships, feeling rather that there is health and strength in diversity in our midst.

We come each to contribute to the thinking of the other, each to learn from the thinking of the other. In this free flow of thinking, we believe that we each grow and that together we are more likely to discover truth. Each is free to express his own ideas, each free to possess his own ideas, each free to change and grow in his ideas as unfolding human experience and intelligent discussion indicate new and more adequate faith patterns to the individual.

> IDEA POOL
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> *"Full circle, from the tomb of the womb to the womb of the tomb, we come: an enigmatical incursion into a world of solid matter that is soon to melt from us, like the substance of a dream."* — *Joseph Campbell,* The Hero with a Thousand Faces. *A* Meridian *paperback. Page 12.*

The theological climate of freedom in our liberal churches has set a pattern for our religious education. Our methodology rests on the encouragement given to children and young people of all ages to learn to think for themselves. We have resisted strongly that approach to education which makes the teacher and the classroom an instrument of indoctrination.

We have no "party line" to impart to our children. We have only helpfulness to offer in assisting them to meet, face, and conquer their own questions arising out of their own experience. It is our belief that our children will out-distance us in their grasp of truth, that they will arrive at answers more meaningful than those we possess to the eternally perplexing issues of life. We would not restrain their search for truth.

Independence to think for oneself is not, however, to be done in the vacuum of ignorance. It is our responsibility to see that our children and young people become familiar with the record of man's thought. It is senseless for each succeeding generation to plow ground already plowed, to repeat errors already made, to dig for treasures already uncovered.

Our curriculum is rich with factual material setting forth discoveries and records of those who have gone before. Our children and young people study them. But their study does not end with memorized repetition of the past. That is only the starting point, from which we urge them on in new investigations and new creations. We build an atmosphere of freedom.

The atmosphere of freedom is not license for a lack of clarity in thought or for an absence of belief on the part of our students. Such is to misconstrue the ideal of freedom. While we insist that our learners be free to think for themselves, we insist at the same time that they *must think*. The result of our process is that individuals should emerge from our schools with clear ideas and ideals in mind. Our education is for conviction.

Such, in broad outline, is the pattern of liberal religious education we would weave out of the strands of our own theological and educational philosophical assumptions.

By way of conclusion, let me point out what seems to be inherent in all I have said. The theology which holds us together as a liberal church is imbedded throughout our work of religious education in two important aspects:

First, it sets and determines the details of our educational philosophy. Because of our theological assumptions, a particular character is given to our educational program which it otherwise would not have.

Secondly, our theology is deeply implanted in the work we do in religious education. We would not only guide our work *by* it but we would seek to rear our children and young people *in* our theology. We would hope that by the way we work and by the presentation of materials we might influence our learners in the direction of the theology which we hold. Our religious education is, therefore, not only determined *by* our theology but our religious education is, as well, we hope, an education *into* our theology.

I am convinced that, more and more, we need to come together for the purpose of clarifying our educational philosophy and of relating it to our theological assumptions. Our work of religious education, denominationally and locally, will be enriched immensely if all of us — and a growing company to join us, continue thinking in this important area of concern. Our "new way" in religious education has made a tremendous contribution to the whole field of education into religion, but we cannot be content to rest on our laurels. There is still much work to be done.

J. Edgar Hoover and God

(Continued from page 15)

munist homes, are captives of this alien ideology. These youngsters are taught from the earliest years that God does not exist. One Communist mother in a northern state taught her children that God was not real."

This is a serious charge. Why was Mr. Hoover not more specific? How many hundreds of children in this nation of 165,000,000? In what communities? Living under what economic, social, and educational conditions? How, by whom, and under what circumstances was the information assembled? "One Communist mother in a northern state" — in what northern state? In what community? What was her name? There is an anonymity and an ambiguity in this statement that is hardly becoming a report to the American people by the head of the FBI.

Does Mr. Hoover mean to say that atheism is a foreign ideology to be classified with Russian communism and that atheists are to be grouped with Communists? Apparently he does, for he writes, "The presence of communism in the world and in our own country is a kind of stern reality which should make each of us explore our own faith as deeply as we can and then speak up for its relationship to our 'American way.' The very essence of our faith in democracy and our fellow man is rooted in a belief in a Supreme Being."

In writing thus, Mr. Hoover fails to explain some important things. One of them is why communism is such a large movement in Catholic Italy and such a small one in America. Italian Communists, despite the position of the Catholic church, seem to find no difficulty in belonging both to the party and the church. He fails also to explain how it happens that so many Americans are non-believers in God and yet are upright, loyal, and even conservative citizens. To be sure, one of the weaknesses of his position is that he makes no attempt to define God beyond using as a synonym the expression *Supreme Being,* which is equally vague.

Why except religion?

If the FBI is not interested in what a person thinks, but only in what he does, why does its director make an exception in the case of religion? Apparently he believes that religion, as he understands it, is essential to national security in the fight against communism. If this be so, he is on dangerous ground.

I agree with him completely when he says, "Out of the deep roots of religion flows something warm and good, the affirmation of love and justice. . . ." But out of the deep roots of religion, as Christian history bears tragic witness, also flow things searing and evil, like the bigotry that has never hesitated to engage in religious wars, to confiscate property, to violate freedom, and to torture its victims at the stake and on the rack. The struggle against communism is already identified with national security; if popular Christian piety ever becomes similarly identified, religious freedom in America will be on its way out.

Do not think it cannot happen. The remark that the Supreme Court follows the election returns has too much truth for complacency. Long established decisions were overruled during the great depression of the thirties to sustain legislation outlawing the ownership of gold. Within the past couple of years we have seen the court overrule an even longer line of decisions in order to outlaw racial segregation.

When the temper of the American people changes enough for the court to reverse its rulings on fundamental legal principles, there are always arguments to justify its doing so. Let the American people become sufficiently aroused for a sufficiently long time over the alleged relationship between piety and national security, and a constitutional amendment will not be needed to have the law changed to read that freedom of religion does not cover the right to disbelieve the basic doctrines of popular faith.

Our fight for freedom

It is strange and disturbing that men deeply involved in the fight against communism should forget that their real fight is not *against* communism but *for* freedom and that it is not safe to truncate freedom by denying individuals the right to hold beliefs which may seem to others to be disbelief.

For my part, I insist that the only sound position for the American people to take is the historic one based on the general principles which Mr. Hoover states, not on the exception he makes: "A man has a right to think as he wishes: that's the strength of our form of government. Without free thought [and free speech] our society would decay. Just because a man's opinion is unpopular and represents a minority viewpoint or is different, he is not necessarily disloyal."

Let us stand on these principles. Doing so, we can face the cold war with confidence and accept the risk that it involves. If, out of fear of the enemy, we ever should turn our backs on the basic principles of freedom and adopt his authoritarian theory of governmental omniscience, that would be another matter.

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THE MINISTRY

YEAR-AROUND AT STARR KING

Three international scholars and the dean of St. Lawrence Theological School joined the faculty of the summer session of the Starr King School for the Ministry in Berkeley, California, this year.

There were 23 regular registrants. Starr King students and lay leaders in education attended.

"This summer session convinces us that we must offer something like it each year," Dean Josiah R. Bartlett of the Starr King school wrote. "Our only worry is that we set ourselves such a high standard this year, in both faculty and students, that we'll have a hard time to match it again!"

Among the scholars who came from Europe to teach at the Starr King school was Prof. Søren Egerod, who holds the chair of oriental languages at the University of Copenhagen by royal appointment. Other visiting professors included Hans Casparis, president of Albert Schweitzer College in Churwalden, Switzerland; Dr. S. van der Woude, assistant director of the University Library in Amsterdam; and Dean Angus H. MacLean of the St. Lawrence University Theological School.

A feature of the summer session was a seminar in religious education, given by Dr. MacLean. The vacation church school of the Berkeley church, an intercultural workshop using Iran as a theme this year, served as a laboratory.

Starr King students have voted to study the year around, wishing to obtain the equivalent of a four-year graduate theology program in three calendar years.

HALE LEAVES MINISTRY

The Rev. Clayton Brooks Hale resigned from his position at the First Church of Belfast, Me., in September, and announced his decision to leave the Unitarian ministry.

Mr. Hale had served the Belfast church since the fall of 1957, and for several years had owned a farmhouse there which recently was destroyed by fire. In his letter of resignation Mr. Hale stated, "Please understand that this is a decision not to seek another church, but a decision to leave the ministry and seek another outlet for whatever abilities I may have . . . With the loss of the farm, which as you well know was part of my original decision to come to Maine, I am more convinced than ever that I must make new plans for the rest of my life."

Mr. Hale was minister of the Second Church in Boston from 1950 to 1957. Previously he was minister of Unitarian churches in Rockland and Barre, Massachusetts.

STUDENTS GUESTS OF CHURCH

About twenty-five Unitarian and Universalist students at Harvard Divinity School were guests October 29 at a dinner meeting sponsored by the First Parish in Waltham, Massachusetts (Unitarian-Universalist). Special guests were Dr. James Luther Adams, Dr. C. Conrad Wright, and Dr. Gordon Allport, who spoke on "Religion and Psychology."

OF THE MINISTERS

Dorchester, Mass., Victor H. Carpenter, Jr., ordained, September 28.

Medfield, Mass., William R. Moors ordained, September 28.

Reading, Mass., Bruno J. Visco ordained and installed, October 5.

Walter E. Smith called as student minister to *Ellsworth, Me.*

Miles R. McKey called as interim minister to *East Lexington, Mass.*

Paul Sawyer, Universalist, called to *Van Nuys, Calif.*

DR. TRAPP EDITS ANTHOLOGY

Dr. Jacob Trapp, editor of "Thoughts for Meditation" in *The Unitarian Register*, has compiled an anthology of Martin Buber's writings. The book, titled *To Hallow This Life*, is published by Harper & Brothers, New York City.

● Copies of *Singing Places*, a volume of poems by Margret Barber Bowen, are being made available without cost to *Register* readers by the Rev. Ward R. Clarke. Mr. Clarke may be addressed at 5 Bigelow Street, Cambridge 39, Massachusetts.

THE LAITY

MINISTERS' PAY SURVEYED

The Unitarian Laymen's League is concentrating its activities in two fields this year. The first is a survey of ministers' salaries, directed toward improvement of living standards among the Unitarian clergy. The second is a continuation of its program of advertising Unitaranism.

The survey of salaries is being conducted through regional committees. Statistics on salaries and fringe benefits provided by the churches in each area are compiled at the league's headquarters. The churches are not named in the tabulation.

Figures for an area are made available to key men in parishes. They may compare their church with other churches in a similar situation. The men are urged to use the figures to initiate drives for salary improvement.

In the past, such a program has been used successfully in the Meadville Conference, the Middle Atlantic, and the Southwest. This year it will be extended into New England.

The Laymen's League has budgeted $8,000 to carry its advertising program through December and officers hope the league will receive special gifts to sustain it after that time. The program, consisting of advertisements on Unitarianism in leading journals and the mailing of free literature to more than 11,000 inquirers, has been financed by a special fund and an allocation from the Church of the Larger Fellowship.

"Our philosophy is twofold," stated H. Talbot Pearson, executive director of the Laymen's League. "First, it is a genuine desire to spread Unitarian ideas; and second, it is to interest churches in the value of the program to them and so to keep it going."

The league proposes to begin a local advertising program in a metropolitan area this year. Advertisements in local newspapers would include a coupon to be sent to the national headquarters of the league.

"What makes our program unique is the coupon," Mr. Pearson said. "The coupon is a means of measuring response."

"We have reports from churches that indicate more than 500 new members have joined as a result of the program," Mr. Pearson reported, "including almost 200 who have joined the Church of the Larger Fellowship.

Local chapters of the Laymen's League are sponsoring programs centered on church and community service.

The Paramus, New Jersey, chapter has initiated a drive promoting donations to an eye bank. Its program resulted in 260 donors, far exceeding the original goal of 100.

The Meadville, Pennsylvania, chapter set up committees to investigate the needs of the church. Two of its recommendations, church school enlargement and building restoration, were adopted by the board of trustees of the church.

A number of chapters are conducting drives for used quality magazines giving an accurate picture of American life. The magazines are sent to colleges and libraries in "sensitive" areas of the world to help combat anti-American propaganda.

The Palo Alto, California, chapter has conducted for two years a successful forum, drawing attendance from both the church and the community. The theme for the first year was "A Competition for Men's Minds." The second year's theme was "Man and His Brothers." Such scholars as Dr. Karl Deutsch of Yale University and Dr. Philip Rieff of the University of California have addressed the forum.

ALLIANCE PARLEY ATTRACTS 62

Sixty-two delegates and leaders attended the national conference of the General Alliance of Unitarian and Other Liberal Christian Women at Cambridge Springs, Pennsylvania, in August.

Morning workshops on the topic "Unitarian Ideals and Interpersonal Relations" were held under the direction of Dr. William G. Hollister, consultant for the National Institutes for Mental Health, and a member of the Unitarian Church of Montgomery County, Maryland. Delegates joined in sessions on program planning, committee activities, fund raising, resolutions, membership, and the progress of the Alliance study committee on purposes and structure.

A feature of the conference was a report by Miss M. Kathleen Garry of London, England, secretary of the International Association of Liberal Christian Women. Miss Garry described the work of the IULCW and Unitarian churches in England. Dr. and Mrs. Hans Casparis of Albert Schweitzer College, Churwalden, Switzerland, told the conference about their school.

The Rev. Mason McGinness, assistant to the president of the American Unitarian Association, and Royal Cloyd, director of the Department of Adult Programs of the Council of Liberal Churches (Universalist-Unitarian), Inc., spoke on denominational affairs.

LRY OPPOSES NUCLEAR TESTS

Resolutions calling for a halt of nuclear explosions and objecting to the requirements of some universities that organizational membership lists be published were passed at the annual convention of Liberal Religious Youth (Unitarian-Universalist). The racially integrated convention was held at Guilford College, a Quaker institution near Greensboro, North Carolina, in August.

The 198 delegates and observers elected the following officers for the coming year: Spencer Lavan, New York, N.Y., president; Jim McCormick, Tulsa, Okla., vice-president; Jane Wilkins, Rose Hill, N.C., secretary; and Bill Keene, Marblehead, Mass., treasurer.

Virginia Teare, Cleveland, Ohio; Neil Maurer, Springfield, Mass.; and Don Thompson, Detroit, Mich., were elected to trustee positions on the LRY Council.

The resolution opposing nuclear explosions stated that "the Liberal Religious Youth Convention of 1958 urges the governments of the United States of America, the Union of Soviet Socialist Republics, and the United Kingdom to enact permanent stoppages of nuclear weapons testing."

The resolution concerning campus organization membership lists stated "compulsory membership rulings are violations of the right of each individual to the privacy of opinion and also an open invitation to such unconstitutional and immoral practices as guilt by association and guilt by accusation."

The Rev. Francis Anderson, Jr. represented the adult denominations at the convention. Mr. Anderson is chairman of the Joint Youth Activities Committee, a combined committee of the American Unitarian Association, the Universalist Church of America, and LRY.

After the convention, the newly-elected LRY Council met for five days at the Shelter Neck Universalist Institute near Burgaw, North Carolina. The council set up a committee to screen candidates for a new position, associate director of LRY. The new associate director will work mostly with college groups.

CHURCH FOR 'LONE UNITARIAN'

What can the church hour mean to a lone Unitarian out of range of a Unitarian church or fellowship?

Mrs. Roy Vestal, Hamilton, Ill., frequently spends church service hours in her home reading inspirational literature aloud to friends.

UNITARIANS HONORED

● Dr. Wallace O. Fenn, chairman of the Department of Physiology of the University of Rochester, has been appointed by the Space Science Board of the National Academy of Sciences as a member of a special committee of four scientists to propose a United States plan for the control of non-military space exploration. Dr. Fenn is past-president of the board of trustees of the Rochester, N.Y., church.

● Clifford E. Carpenter of the First Unitarian Church of Rochester, New York, was selected by the Mayor's Citizens Committee of Rochester to receive a $2,500 grant for a study and good-will trip to a foreign country. The grant was made available by Pan American World Airways.

RELIGIOUS EDUCATION

COULD YOU PASS THIS TEST?

A draft outline of requirements for liberal religious Boy Scouts who wish to receive the God and Country Award has been prepared by the Council of Liberal Churches (Universalist-Unitarian), Inc. The outline is being circulated to ministers, religious education directors, and Boy Scout leaders prior to final approval.

"There has been in the last five years an increasing drive to make religion play a larger part in the life of a Boy Scout," Dr. Ernest W. Kuebler, administrator of the CLC, wrote. He explained that this takes two forms: the sponsoring of scout groups by churches, and the development of the God and Country merit badge for Boy Scouts.

The God and Country requirements for Unitarians were prepared by the Rev. Harold Dean and the Rev. Dwight Brown, both Unitarian ministers who have done extensive work with Boy Scouts.

Proposed requirements are divided in three parts. In the first, scouts are asked to demonstrate a knowledge of the history of liberal religion in Europe and America, to show familiarity with liberal religious concepts, and to indicate an understanding of some other major religion besides Christianity. In the second, scouts are required to demonstrate familiarity with the practical side of liberal religion today; its membership figures, service committee work, and international affiliates. The third part requires the scout to study the organization and work of his local church, to assume some regular parish duty, to be familiar with denominational organization and work, and to know something of the current merger study in Unitarian and Universalist churches.

In the historical section, scouts are asked to indicate the significance to liberalism of such figures as Akhenaten, Arius, Servetus, Priestley, and Murray. They are asked to write essays on such topics as the Arius-Athanian controversy, the debate in Transylvania, and Ballou's Treatisé on the Atonement.

In the section on the practical aspects of religion, scouts must be familiar with the various liberal religious groups in America, how the philosophy of service committees differs from the philosophy of mission work, and the significance of the World Parliament of Religions in 1893.

In the third part, the scout must know the history and budget of his church. He must be familiar with the denomination's fund raising activities and the resolutions it has passed on major issues.

It's not an easy test.

SUMMERTIME: LIVING IS BUSY

Religious liberals often are criticized by the orthodox for their willingness "to take a vacation from religion in the Summertime," but a 1958 Summer rich in Unitarian activities may help minimize such criticism.

Dr. Ernest W. Kuebler, administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc., estimated that more than 5,000 Unitarians, young and old, attended organized religious assemblies in the United States and Canada during the Summer months and have returned to their churches and fellowships with a new sense of devotion and commitment and inspired to extend the cause of liberal religion.

The summer activities included a variety of group meetings, summer assemblies, training conferences, and camp programs. A number of the assemblies offered programs for entire families including recreation and inspiring and stimulating group religious experiences.

Specialized conferences offered camping experiences for junior high-age youth and young people. Others provided instruction and discussion opportunities in such subjects as churchmanship, women's work, and religious education, and such topics as "Religion and Science." There also were many informal gatherings to meet the needs of local groups or special interest groups which cut across denominational lines.

More than 1,000 Unitarians and Universalists attended the 16th Congress of the International Association for Liberal Christianity and Religious Freedom in Chicago, August 9 through 13. It was sponsored by the American Unitarian Association, the Universalist Church of America, and the CLC.

Nearly 200 high school and college-age youths attended the continental convention of Liberal Religious Youth (Unitarian-Universalist) at Guilford College, North Carolina. The International Religious Fellowship brought together 75 young persons from the United States, Canada, and overseas for its international meeting in August at Madison, Wisconsin.

There also was an increase in local church summer activity. Many churches joined with other liberal congregations in union services. Others reduced to a month the period in which services were suspended. Numerous churches conducted two- to four-week religious education programs.

Time was when Star Island, off Portsmouth, New Hampshire, and Ferry Beach, Saco, Me., provided conference sites that were expected to serve religious liberals from over the United States and Canada. Now there are many conference sites used for varying periods by Unitarians and Universalists.

CALL FOR THE ANNUAL MEETING OF THE COUNCIL OF LIBERAL CHURCHES (UNIVERSALIST-UNITARIAN), INC.: The Annual Meeting of the Council of Liberal Churches (Universalist-Unitarian), Inc. will be held at 25 Beacon Street, Boston, Massachusetts on Thursday and Friday, November 13 and 14, 1958 at 2:00 p.m. for the transaction of all business that legally may come before said meeting.

Proposed Agenda:
Acceptance of Agenda
Report of the Secretary
Minutes of the Previous Annual Meeting
Minutes of the Board of Administrators
Report of the Treasurer
Auditors' Report
Report of the Nominating Committee
Election of Officers and Administrators
Other business
Time and place of the next meeting of the CLC

LAURA S. HERSEY, *Secretary*

NECROLOGY

WILLIAM STANLEY NICHOLS

"For the words of the wise, though they be spoken in quiet, are heard more than the cry of him who ruleth among fools."

Ecclesiastes IX:17

It wasn't easy to call him "Bill" because of the stern dignity and erectness of his manner. Somehow it seemed inappropriate to his quiet aloofness. But his silence and distance were due to a genuine sense of humility, having been brought up in the old school which said "if you don't have anything to say, don't say it."

Yet those of "The Club," who knew him so intimately that we had the right to call him Bill, also knew how much he enjoyed the return of his own essential warmth and humanness, and humor. He was usually known as "Dr. Nichols" by every right of his serious personality, his integrity of character, his dignity of bearing, and honesty of mind. But he was essentially a man of deep sensitivity and simplicity. He joked and laughed and played, but always in private, for it was the dignity of his profession to keep outward reserve in the spirit of "the glory of olde days."

On off-hours he was a constant delight. He was completely at ease with his lovely granddaughters. He rejoiced in their presence and their constant, spontaneous, natural affection for someone who gave them stability, friendly guidance, and real love.

His papers at "The Club" were always full of gentle humor and wisdom, and the one titled "The Grand Prerogative of Mind" presented the basic belief of his life in the essential dignity of man. Men of great professional stature in other fields accepted him as their peer and paid tribute to the excellence of his literary expression.

Among his favorite non-professional occupations was sitting on boards of civic and philanthropic organizations. Two of his favorites were the New England Home for Deaf Mutes and the Essex Institute.

Bill Nichols may not have been recognized as great in terms of productivity, action, and boldness of public speech, but he was significant and influential in his sensitive discernments, his alertness to what was right and proper, and his own inner freedom from pride and self-seeking. He imparted strength to all because of the force and comfort of his own integrity.

Born in Danvers, Massachusetts, in 1872, he ended his days among the sights and sounds of his own ancestral acres. Educated at Harvard College, Harvard Divinity School, and Manchester College, Oxford, England, he was ordained at King's Chapel, Boston, in 1899. Three years later he married Nellie E. Johnson, and for fifty-one years they served churches in the Far West, the Deep South and New England with great happiness and effectiveness: Walpole, N. H.; Pueblo and Colorado Springs, Colo.; Montpelier, Vt.; Lynchburg, Va.; North Andover, Lawrence, Salem (Second Church), Marblehead, and Billerica, Mass. They reared two sons who are successful engineers. At his death, Dr. Nichols was minister-emeritus of the old second parish of Marblehead, Mass., where Bill was at home spiritually, unencumbered by tradition, utterly honest, and free.

Years ago at a time when he was chaplain of the Vermont legislature, Norwich University granted him the honorary degree of doctor literature. He was president of the Isles of Shoals Unitarian Association, director of the Star Island Corporation, and a trustee of the Peabody Marine Institute of Salem. All of these and many other honors accrued to him despite an essentially retiring nature because of his daily quiet devotion to duty and integrity. There can be no final farewell to souls like this.

B. E. G.

A Unitarian abroad

(Continued from page 9)

Do they need the commercialism as well? Do you have to wear a cheap mail order dress rather than a dirndl to work a vacuum cleaner? Must you dance to jazz, rather than the waltz, in order to drive a tractor?

These questions are not so superficial as they may seem. St. Gilgen now stands at a critical juncture, like a similar moment in the life of other peasant villages in Georgian England, Imperial Japan, Tsarist Russia, or any other agrarian economy on the verge of the Industrial Revolution.

To be sure, the problem is here writ small. Austria never can become a great industrial power by herself. Perhaps her principal asset is an abundance of water power, and it is interesting to note that hydro-electric plants constructed since the war are exporting surplus electricity to Germany; but Austria still must depend on tourists to redress an unfavorable balance of trade and to enable her to import the luxuries and necessities that cannot be found at home.

Nevertheless, it seems fair to state that Austria stands on the threshold of a limited industrialization. The critical question is whether such industrialization makes it necessary to break with the entire pattern of the old culture.

In Russia, Trotsky and many high in the councils of the Communist Party believed that it did. In his desire to industrialize agriculture and to destroy its dehumanizing dependence on the blind forces of nature, Trotsky wished to break the back of peasant conservatism; destroy the church, the family, private ownership of the land, the entire mold of peasant life. Superficially, and only superficially, Hitler's answer was different in that he sought to glorify the old German ways, the old songs, the old dances, the old costumes.

What Austria's or St. Gilgen's answer will be, I do not know. Like many another Unitarian, I am better at asking questions than answering them. I can only hope that the inevitable dislocation of industrial progress will not overbalance the advantages of a higher standard of living, that the desire for modernization will not cause the Austrian youth of today to abandon a culture, a humor, a gaiety, a courtliness, an awareness and respect for beauty that for centuries have lent charm and dignity to the character of Austrian life.

IDEA POOL

"There are those whose emotional hunger for certainty is so great that they choose intellectual starvation if they cannot have their preferred diet." — *Kathleen Nott,* The Emperor's Clothes. *Midland MB9. Page 3.*

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BOOKS AND IDEAS

What should America do about the gifted child?

COMMON SENSE ABOUT GIFTED CHILDREN. By Willard Abraham. New York: Harper and Brothers. $5.

Scratch a parent and you find a gifted child; or, at the very least, an occasional moment of speculation as to whether his child qualifies.

Well he might wonder, for Dr. Abraham points out that a brief excursion into definitions of "giftedness" produced 113 different criteria, with the end not in sight. By no means all are based on IQ, but even those which are, range from the Army's test for officer candidate material (IQ 110) to Dr. Leta Hollingsworth's geniuses (IQ 180). Elsewhere, those with IQ's of 135 or over are referred to as "extremely gifted," with a companion reference to "the more numerous group in the 115-135 IQ range." Signposts not IQ-centered range from early walking and talking to "a high order of ability to handle ideas, to produce creatively and to demonstrate social leadership."

Enough of these children never finish high school, not to say college, to make it apparent that the quality (in terms of interest and challenge) of their early education is a vital factor in determining their ultimate contribution to society.

Dr. Abraham, head of the Division of Special Education, Arizona State College, argues that the gifted deserve the same consideration in education which the retarded and handicapped have long received, and that the public weal demands that they receive it. Besides discussing evidences of giftedness, he delves into the question of environment, including parental attitudes; specifics in education, embracing teacher training, guidance, and reports of classes in areas where special programs are well established; and scholarship aid.

Then he outlines several comprehensive programs of action evolved by various eminent thinkers, ranging from Dr. James R. Killian, Jr. to Rear Admiral H. G. Rickover, and comes up with one of his own, beginning with the temporary loan of key men by industry to the secondary schools (which he considers the weakest link in the educational chain), and envisioning special high schools for the gifted in all cities of over 100,000 population. When these are established, he asks for a national university, with branches in all parts of the country — an "Academy for the Gifted" in the tradition of the Army, the Navy, and the Air Force. To blueprint the plan, he suggests a non-partisan committee of men and women from industry and education, to be established on a national basis by presidential appointment.

"The financial structure of this plan will demand special consideration . . ." he says. "Essentially, it should derive a significant part of its support from the industrial scene that stands to gain from it. Industry, through its foundations, grants, and other contributions, has already demonstrated . . . interest in the general welfare."

Conceding that industry cannot bear the financial burden alone, he continues, "We all have to get into the picture, as we do on road expenses (even if we do not drive) and in school support (even if we have no children)." He foresees aid also from both the federal and state governments.

A nation which has come to recognize that an eroded hillside is not a matter of concern for the owner alone may be assumed to be on the road to awareness that wasting human resources is even more disastrous. Dr. Abraham's is only the most recent of many pleas in recent years, and he makes an important contribution to the subject of the gifted child with his reflective comments on the problem of nurturing each one's potential.

LAURA STEPHENSON

HUMANIST BOOK CLUB

- What's our secret? That our current best-sellers line up as follows and that our prices are on the right:

#1 Potter, Charles Francis, THE LOST YEARS OF JESUS REVEALED (paper) $ .50
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#4 Frazer, Sir James G., THE GOLDEN BOUGH (3.95) 3.25
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#6 Bronowski, J., SCIENCE AND HUMAN VALUES (3.00) 2.50
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Institute for Sex Research publishes third volume

PREGNANCY, BIRTH, AND ABORTION. By Paul H. Gebhard, Wardell B. Pomeroy, Clyde E. Martin, and Cornelia V. Christenson. New York: Paul B. Hoeber, Inc. $6.

Human sexual behavior, long shrouded in the myths of folklore, superstition, and religious taboo, is now increasingly accepted as a subject for objective, scientific appraisal. The first "Kinsey Report" created a social explosion; the third book from the Institute for Sex Research has been calmly and appreciatively received.

Pregnancy, Birth, and Abortion does not purport to be representative of the sex habits of all women. ". . . the sample, . . . taken as a whole, can be used as a basis for inferences only for the upper twenty per cent of the United States population," although it includes studies of the Negro woman and prison women.

Ministers, psychiatrists, psychologists, sociologists, social workers, judges, physicians would profit greatly from reading the book in detail; the general reader would gain a more objective and intelligent understanding if he read no more than the excellent chapter summaries.

A few selected quotes will convey the content of the book far better than further words on my part:

> *". . . pre-marital pregnancy is an enormous phenomenon that has involved not merely a few unfortunates, but millions of women now living."*
>
> *". . . there is a definite increase in the number of pre-marital pregnancies . . . This increase should give pause to those who feel a simple answer to the problem can be provided by contraceptives currently available."*
>
> *"In the course of a lifetime three-quarters of the women had a live birth, one-quarter experienced spontaneous abortion, and between one-quarter and one-fifth (of married women) had an induced abortion."*
>
> *"Abortion is considered murder in some systems of law and philosophy, yet less than ten per cent of the females in the present sample reported psychological upset over their induced abortions."*

The late Alfred C. Kinsey wrote, ". . . we have explored, and we have performed our function when we have published the record of what we have found. . . ." It remains for us to read, ponder, and incorporate into our thought and action what Kinsey and his successors discover for us.

ALFRED J. N. HENRIKSEN

Society for Old Testament Study presents guide to recent work

ELEVEN YEARS OF BIBLE BIBLIOGRAPHY, The Book Lists of the Society for Old Testament Study, 1946-56. Ed. by H. H. Rowley. Indian Hills: The Falcon's Wing Press. $7.50.

By their national organization, the British have given to Old Testament scholarship a prestige no other country has been able to

achieve. The Society for Old Testament Study attempts to keep in its perspective all publications on the Old Testament throughout the world. To this end it publishes an annual booklist made up of the reviews of publications that have come to the attention of its members through the year.

This volume is the re-publication in book form of eleven annual lists. It consists of approximately 2,250 book reviews, averaging 200 words in length. Most of the seventy reviewers are English, but a few are continental scholars and Americans.

For each year, the reviews are arranged according to subject classification: general; education; archaeology and epigraphy; history and geography; texts and versions; exegesis and modern translations; literary criticism and introduction; law, religion, and theology; neighboring peoples; Dead Sea Scrolls; apocrypha; and philology and grammar. The only indexes are by authors and by reviewers.

Even though these books come from a neo-orthodox decade, and are reviewed mostly by those who veer in that direction, this is a valuable guide to recent Old Testament studies.

ROLLAND E. WOLFE

Pollster's recollections illuminate nation's leaders

YOU AND YOUR LEADERS. By Elmo Roper. New York: William Morrow & Co. $3.95.

This is more a history of Elmo Roper than of the United States and its leaders. It covers the period 1936-1956 and is divided into sections according to the leaders discussed: Roosevelt, Willkie, Dewey, Truman, Stevenson, Eisenhower, and others.

Aside from what interest the reader may have in what people in 1937 thought of packing the Supreme Court and other such questions, the most important parts of the book are Elmo Roper's personal recollections and opinions of the people about whom he writes.

As a history book, this work fails because it simply recounts in round figures what samplings of the population thought about various issues during the twenty-year period covered. It makes interesting reading, however, for those who enjoy reflecting on the not-so-good old days.

J. FRANK SCHULMAN

Book is recommended by youthful reviewer

LONE HUNTER'S FIRST BUFFALO HUNT. By Donald Worcester. New York: Henry Z. Walck, Inc. $2.75.

This book tells the story of an Indian boy named Lone Hunter, and his friend, Buffalo Boy. They had waited for the great fall hunt to come for a long time. But when fall came, they could not find any buffalo, until Lone Hunter saved the day.

The book is filled with plenty of authentic Indian lore and adventure. There are good dramatic pictures drawn by Harper Johnson. I think that it would be a good book for nine-year-old boys.

CARL HENRY LAWS, 13

Homer Jack analyzes '57 Cairo Conference

CAIRO: The Afro-Asian Peoples' Solidarity Conference. A Critical Political Analysis. By Homer A. Jack. Chicago: A Toward Freedom Pamphlet. 30 cents.

Mr. Jack has performed a useful service in bringing to the public an account of the Cairo Conference of December, 1957. That conference has not received the attention it merited. As Mr. Jack points out, it was not the legal successor of the Bandung Conference; yet, in some ways, it may have been more important.

It is a mistake, often made in the West, to believe that in many parts of Asia and Africa, governments are regarded as the representatives of the people. To many in those areas, the Cairo Conference was a truer conference precisely because many of the delegations were not governmental. That factor, coupled with the seemingly open-handed bid for friendship made by the Soviet Union at Cairo, have given to "positive neutralism" a powerful impetus in Asia and Africa. That is a development of great significance for America and one with which American foreign policy has not succeeded in coming to terms.

The *Times* (London) offers the penetrating comment that "there is a temptation either to take its [the conference's] published results too solemnly or to take the emotion which brought the people together too lightly . . ." Unquestionably we have done the latter.

WILLIAM R. POLK

Religion that is real is dissatisfied –

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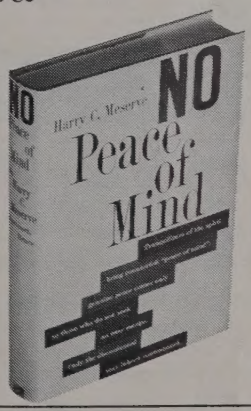
A new book by HARRY C. MESERVE



- ***Peace of mind may be found only in no peace of mind.***
- ***Salvation from anxiety may come only from anxiety.***
- ***Only the discontented may inherit contentment.***

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Those who face — with uncertainty — today's worries, doubts, fears, and anxieties, will find Dr. Meserve's counsel an adult, enlightening, and challenging guide to a meaningful life.

In his warm and understanding book, the author maintains that in an age of troubles it is immature to pretend peace of mind — true maturity demands dissatisfaction with one's own weaknesses, and restless indignation at the evils of society.

Formerly minister of the First Unitarian Society of San Francisco, Dr. Meserve is now serving as an executive of the Rockefeller Brothers Fund.

PARTIAL CONTENTS

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THE BOOKSHELF

BY LILLIAN W. BARBOUR

Before this "Bookshelf" appears, books on the Beacon Press fall list will be available at your bookshop. Appropriate Beacon Press selections can be made to meet the varied tastes of the most discriminating — and the most erudite — reader on your Christmas list.

For the children, in addition to religious education books, Beacon Press offers Alberta Armer's *Cherry House* ($2.75), illustrated by Winifred Madison; Ellen Paullin's *No More Tonsils!* ($2.00), when appropriate, and the ever popular *Poems to Grow On* ($3.50).

Teenagers should own David Parke's *Epic of Unitarianism* ($3.50). Although they may not read all of it at once, the material frequently will come in handy, not only for reference in school work, but also as a reminder of the Unitarian heritage.

Many families have non-conformist rebels in their ranks — lovable creatures for whom Robert H. Welker must have written *A Different Drummer* ($5.95). That "Odyssey of a Home-grown Rebel," such rebels will find was written "just for me"! And what a good exploration and travel story young people, as well as adults, will find in *The Marches of El Dorado,* by Michael Swan ($4.95).

All of the books mentioned above appeared in recent months, along with another, *Of Stars and Men,* by Harlow Shapley ($3.50). Professor Shapley presents "a philosophy for man — thinking man — in a new age entirely."

Have you seen *Lyof Tolstoy — an Anthology,* edited with an introduction by Charles R. Joy ($4.95). It is a companion volume to his *Albert Schweitzer, an Anthology,* which, ever since it became available as Number One of the Beacon paperbacks, has remained Number One on Beacon's paperback best-seller list.

Some historically-inclined men aim to collect various books about the history of civilization. Such a collection needs A. H. Johnson's *Whitehead's Philosophy of Civilization* ($5.00).

No more beautiful and thoughtful choice could be made for the student or graduate than *Spinoza and the Rise of Liberalism,* by Lewis Samuel Feuer ($7.50). (Here's a suggestion: If your minister hasn't acquired this one, he needs it and wants it!) History, biography, philosophy, psychology — all within one book!

George F. Weston, Jr.'s *Boston Ways — High, By and Folk* ($5.00) deserves to be included on 1958 Christmas lists, despite its wide sale a year ago. If you know *anybody* who hasn't read Emmett McLaughlin's *People's Padre* ($3.50), here's an opportunity to put this readable best-seller on your Christmas list.

This by no means completes the list of Spring and earlier offerings. A recent one is Michael Adams's *Suez and After — Year of Crisis* ($4.50). If you think it out of date because the year is past, you couldn't be more wrong. Here is the background for current news and attitudes; a look at ourselves, as well as at others, by a *Manchester Guardian* correspondent. Sometimes his, and the Arabs', viewpoints amaze me: can it be that the Arab countries that surround Israel are trembling because of Israel's "fierce design for the eventual subjugation of the Arab peoples"? The Eisenhower Doctrine, Mr. Adams says, should have "promised the Arabs protection against the only enemy they really fear — Israel."

Poor little Israel! It has been my thought that we let Israel down by not promising protection against their vengeful neighbors. I was relieved to find that the understanding I had is more or less that expressed by Thomas K. Finletter in his recent book, *Foreign Policy: The Next Phase* (Harper $3.50). His chapters on our policy in Asia are prophetic as to where it would lead us. Mr. Finletter points out that we get into trouble whenever and wherever we go-it-alone, as in our relations with "Nationalist China." In contrast:

> *"There was nothing colonial or go-it-alone in U.S. policy in Korea. It was legal and it was multilateral; and I suggest that these two go together. If the Western countries are to help the peoples of Asia to keep their freedom, the method must be lawfulness and multilateralism within international organizations of which the governments of the Asian countries are members."*

Mr. Finletter suggests an amendment to the United Nations charter to replace China with India as a permanent member of the Security Council:

> *"This would be to the advantage of the Nationalist regime on Formosa because it looks as though some day soon the matter of credentials for the right to represent the people of China will be decided against the Nationalists no matter what the United States may do about it."*

Mr. Finletter discusses "Disarmament and Peace":

> *"No successful foreign policy directed toward peace can be successful unless it strikes on many fronts at once, all with the single purpose of eliminating war from the world scene. . . . We have now, at last, recognized, perhaps unconsciously, that a terrible choice lies before us, either to continue as we are, with force as an integral part of international relations, or to eliminate force by some form of law. We now know that we will have to meet this issue one way or another. Force now means hydrogen war, and this is intolerable; therefore some alternative to force must be found. But what alternative is there, other than some form of law? . . .*
>
> *"We are beginning to understand that some arrangement has to be worked out in the world which will for the first time in history not have the great rivals fight it out in war. We now know, and world opinion everywhere senses it, that new and daring solutions must be ventured by the governments of the world. This is what this suggestion that we make the elimination of war the central theme of all our foreign policy comes down to. If we really do believe that we must get rid of war and if we decide that we are going to put our backs into getting rid of it, we will then be forced into creating the institutions which will mark the beginning of a regime of world law."*

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